

THE CHRISTIAN
Sacrament and Sacrifice,
By way of Discourse,
MEDITATION, and PRAYER,
Upon
THE NATURE, PARTS,
and Blessings
OF THE
Holy Communion.

By DAN. BREVINT. D.D.

THE SECOND EDITION.

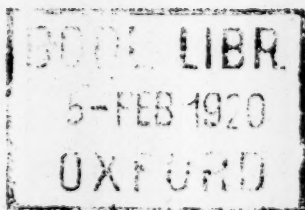
T. MARSHAM

COLL: REGAL

At the THEATER in OXFORD;

Anno Dom. 1673.

Penelope Guodith Maitland



TO THE
RIGHT HONORABLE
THE

Lady ELIZABETH CARTERET.

T*His is one of the many
Tracts which I made
at Paris on several
Subjects, at the instance of
those two Incomparable Prin-
cesses, who there for many
years continually employed me
in their service. What use they
were pleased to make of them,
your Ladyship knows best,
being often admitted with
a som*

The Epistle.

Some other Persons of Quality to their privat Devotions : Therefore when I present you with these Papers, I but repeat and ratify their gift, and by this public Address pay that respect which I owe (besides what is due upon other accounts) to that singular Esteem and Kindness which they ever had for your Ladiship.

*Those great and holy Souls had no desire more earnest, then to contemplate and embrace Christian religion in its
original*

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original beauty, & see it freed from the Encombrance which ordinary Controversies most commonly throw upon it. And really tho they did understand all those Scholastic points as well or better then their Teachers, (especially the Princess of Turenne, whose clear and quick Apprehension, and neat and unartificial Eloquence were wonderful) yet they cared so little for them, that they deplored very often the unhappy necessity that had filled the Church

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*Church with such weapons ;
and had so flank'd about (to
use here their expression) Jeru-
salem with Bastions, that one
could hardly see the Temple.*

*I can assure you, Madam,
that upon this account the ho-
ly Communion, which is as the
tree of Life in the Paradise of
God, the most generous Plant
in his Vineyard of the Church,
hath bin the worst dealt with.
For as it was most despitefully
treated by Popery ; the Prote-
stants did spend most of their
care this way to secure it,
where-*

The Epistle.

whereby it could not be well expected that men thus taken up in raising fences, in planting thorns and quicksets against wild Bores, could have much time to dress and improve better Plants. Then came from Germany Anabaptists, and from other parts Socinians, who pretend that the best way of pruning luxuriant excrescencies, is to cut up by the roots.

Here then, Madam, while the Romanists having made havock of the Vineyard, and

a 3 laid

The Epistle.

laid it wast; the fatness of the ground brought forth that poisonous wild Vine of the Roman-Mass: and others left nothing but dead sapless Branches and dry Leaves, the emty Figures of Fanatic Heretics. I make it my endeavor to rescue it out of the hands of such Husbandmen, and to restore all back again both to the full meaning and institution of Christ, who is the Planter as well as the Master of the Vineyard, and to the Practice of the Holy
Fa-

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Fathers, who for several hundreds of Years dressed it, and made it bear excellent Fruit. So here I take no more notice either of Papists or Sectaries, no nor Protestants neither, then as if the former had never appeared in the World to trouble and spoil the Church of God, nor the latter to assert and redress it.

The holy Sacrament being thus set at liberty, and enlarged to its full extent, will appear presently attended with all its Duties and Blessings

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Blessings, as the Ladder of Jacob did, with ascending and descending Angels. This may be soon perceived, by any one who will but take the trouble to read this Book, so he do it with some attention, and distinctly in parcels; a caution which I desire may be adverted to. Chronicles, or Eloquent Discourses, may best please when they are cursorily run over. But Mysteries must be studied, or they cannot be well understood; and God knows how much more is
here

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of here required at our hands
ng besides bare understanding.
his Therefore I have added to
ny the Discours that refers to
he the advancing the mind in
so Knowledg, Meditation and
n, Prayer, the two usual atten-
a dants on Devotion; which be-
be ing joined together, are the
or only probable means of deal-
est ing successfully with Holy
i- Things, and of attaining by
ies the use, to the true end of this
n- Sacrament, which aims at
nd nothing else then a mutu-
is al Communion between us
re and

The Epistle.

and Christ, even here on earth, while we seem to be absent from him : and withal at such a reciprocal correspondency between God and his Church, as may both open our hearts toward him in holy Duties and Performances, and open his hand bowels toward us in all necessary Mercies.

I know, Madam, that for the confirming of all this, I need but appeal to your own experience. And 'tis partly on this account, that without so much as asking leave, I have

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have made bold to put your Name before this Book: because it having bin first written for the peculiar use of two Persons, whom God had sanctified in all respects much above the rate of these Times; it seems to claim a special Title to their acceptation and reading, who intimately knew the worth of those Princesses, and walk after their steps, at so near a distance as your Ladyship doth, to whom I am

M A D A M

A most Humble and
Faithful Servant,
D A N. B R E V I N T.

Durham
Jan. 24.
1673.

THE CHRISTIAN SACRAMENT
And Sacrifice.

By way of Discourse,
MEDITATION, and PRAYER,
upon
THE NATURE, PARTS,
and Blessings
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SECTION I.

*The Importance of well understanding the
Nature of this Sacrament.*

I. **T**HE Sacrament instituted by Christ at the Eve of his Passion, which *S. Paul* calls the *Lord's Supper*, is without controverſie one of the greateſt Myſteries of Godlineſs, and the moſt ſolemn Feſtival of the Chriſtian Religion. The holy Table, or Altar, which preſents this ſacred Banquet, may, as well as the old Tabernacle, take to it ſelf the title of * Meeting: ſince there the People muſt appear to worſhip God, and there certainly God is preſent to

* **אהל מועד** Tabernacle for appointed time
and meeting.

A

meet

meet and to bless his People. At the Place, and during the whole Act of this *Meeting* with God, the Christian Communicants are in a special manner invited to offer up to God their Souls, their Bodies, their Goods, their Vows, their Praises, and whatsoever they can *give*: and God, on the other side offers to us the Body and Blood of his Son, and all those other Blessings withal, that will assuredly follow this sacred Gift. For this must be granted, that the holy Communion is not only a *Sacrament* that the Worshipper is to come to for no other purpose, than to *receive*; nor a *Sacrifice* only, where he should have nothing else to do, but to *give*: but it is as the great Solemnity of the ancient Passover was, whereof it hath taken the place; a great Mystery consisting both of *Sacrament* and *Sacrifice*, that is, of the Religious Service which the People owe to God, and of the full *Salvation* which God is pleased to promise to his People.

2. It may by this appear, how far it concerns every Christian not to err in a Point, that makes the center both of his *Happiness* and his *Duty*: and that ties the very knot, which in a manner joins Man with God. It was upon this account that the Devil, who bore ever

an equal hatred both to what is holy to God, and to all what is conducive to the salvation of man, hath from the very beginning bin busie with this Sacrament: and hath ever since given the Church more trouble about the Body of Jesus Christ, than ever the Angel suffered about the Body of *Moses*, *Jude* 9. For the Body of Christ, as the holy Fathers distinguish it, being of two sorts, to wit, the *Natural*, which is in Heaven, and the *Sacramental*, which is blessed, and given at the holy Table; the primitive Heretics, whom the Spirit of Antichrist set up and animated against the Church, spent all their strength and their venom, at the very time, and in the face of the Apostles, in order to destroy the first, which is the human nature of Christ, and to reduce it to a *Phantasm*: and God knows whether the second, that is the *Sacramental*, receives at this day any better entertainment from two contrary Parties, who make it either a *false God*, or an *empty Ceremony*. Of all these opposit Enemies, the first, who assaulted his Flesh, could in this impiety be but poor vain undertakers, this glorious Body being highly exalted above their reach: but the second are on this account more dangerous, because the blessed Communion,

munion, which makes up this other Body, may daily fall into the hands of either an Idolatrous, or a profane Abuser. Therefore it very much concerns them, whosoever have either any Piety towards God, or any care of their own Souls, to manage their Devotions with such precaution and judgment, that this venerable Sacrament may be kept safe from the attempts of superstition and profaneness.

SECTION II.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Christ.

I. **T**HE Blessed Communion was chiefly instituted by the Son of God, for a Sacrament in the Church: But when it is received by the Christian People, if this receiving of theirs be right, it must needs be attended with the addition of such other performances, as will make it also a Sacrifice. As it is a Sacrament, this great Mystery shews three Faces, looking directly towards three Times, and offering to all Worthy Receivers three sorts of incomparable Blessings; that of representing the true Efficacy of Christ's Sufferings, which are past,

past, whereof it is a Memorial: that of exhibiting the first Fruits of these Sufferings in real and present Graces, whereof it is a moral Conveyance and Communication: and that of assuring Men of all other Graces, and Glories to come, whereof it is an infallible Pledg.

2. As this Sacrament looks back; it is an authentic Memorial, which our Savior hath left in his Church, of what He was pleased to suffer for Her. For tho these sufferings of His were both so dreadful and Holy, as to make the Heavens mourn, the Earth quake, and all men tremble: yet because great Objects, how terrible and magnificent soever they be, whilst they last, are not less than the smallest things, apt to be forgotten when they are gon: and so, there was small likelihood, that the Passion of Jesus Christ, which was not seen upon the Cross above the space of som few hours, could be well preserved in the memory of men throughout all ages; therefore our Savior was pleased at his last Supper to ordain this Sacrament, as an holy Memorial, Representation, and Image, of what He was about to suffer for that short time, to save his dear Church for ever. So that when Christian Posterity, which had not seen the Crucifixion of their Savior, like the

young Israelites, that had not seen the killing of the first Passover, should come to ask after the signification of those things, this *Bread*, this *Wine*, the *Breaking* of the one, the *pouring* out of the other, and the *participation* of both; this sacred Mystery might expose to faithful beholders as a present and constant object, both the *Martyrdom* and the *Sacrifice* of this crucified Savior, giving up his *Flesh*, shedding his *Blood*, and pouring out his very *Soul* for the expiation of their sins.

3. Therefore, as in the Feasts of the Passover, the late Jews could say, *This is the Lamb, these are the Herbs, and this is the Bread of affliction, which our Fathers did eat in Egypt*; because their latter Feasts did so effectually represent the former, that the people, who did partake of those, had ground enough both to act, and to speak as if they had bin present at this: So at our holy *Communion* which succeeds the Passover, and is undoubtedly no less a blessed and powerful Sacrament to set before our eyes *Christ our Passover, who is sacrificed for us*, 1 Co. 5. 7. Our Savior, says S. Augustin, *doubted not to say, this is my Body, when he gave to his Disciples the Figure of his Body*. Because especially, besides the *Commemoration*, this Sacrament duly given,
and

and faithfully received, makes the thing which it represents as really present for our use, and as really powerful in order to our Salvation, as if the thing it self were newly don, or in doing. *Eating this Bread, and drinking of this Cup, you set forth the death of the Lord, I Cor. II. 26.*

4. For certainly, not to mistake the meaning of Christ, nor to injure his Mystery; whensoever with the primitive Church we call it a *Memorial*, or a *Figure*; great care must be taken lest we confound these Venerable Representations, which God Himself hath set up in his Church, and for his Church, with those emty Figures and Marks which either som old tradition, or som private phancy may by chance have put in our way. Men of ordinary understanding do not regard with the same eye the Arms and Images of Princes, which public Authority hath set up in a public eminent Place: and which a Painter, to please his phancy, hath fixt in a private Room. Without all doubt a wise Traveller would be much more moved at the sight of the *Salt Pillar*, (if it did stand yet where it did) which God had set up purposely, where *Lot's* wife look'd towards *Sodom*, than at som Prints of her Feet (if they were to be seen yet) when she turned som other way.

And if we credit the History, that Cross, which the first Christian Emperor is reported once to have seen in the Air (which undoubtedly the hand of God, or an Angel had made appear with som Design) could not but cause a greater respect, than that ordinary Sign of the Cross, which Christians have used on common occasions. Add what no body can deny, that all Sorts of Signs and Monuments become more or less Venerable, according to the greater, or lesser worth of the Objects, which they are made to represent. It had bin hard for *Abraham*, or for any devout Patriark, not to feel som motions of Reverence and holy Fear, when they did chance to pass again by *Mamre*, or by *Morijah*, or such other remarkable places where God had appeared to them: and who doubts but the very sight of *Bethlehem*, of the Mount of *Olives*, of *Calvary*, &c. which Christ honored with his Presence when he was born, when he suffered, and when he went up to Heaven, did heat the primitive Christians with considerable Flames of Zeal, besides that usual Faith and Knowledge which they had got by their reading? But when these Signs and Monuments, besides their ordinary use, bear withal, as it were on their Face, the glorious Character

Character of their Institution from above, and with this Institution the most express Design that God hath thereby to revive in a manner, and to expose as full to all our senses, his Passion and sufferings, as if they had still there true Being (as they have still the same vertu;) a discreet and pious Beholder must needs look on these Ordinances with these three degrees of Devotion.

5. The first is, when he considers those great and dreadful Passages which this Sacrament sets before him. I do observe on this Altar somewhat very like the Sacrifice and Passion of my Savior. For thus the *Bread of Life* was broken: thus the *Lamb of God* was slain: thus his most precious *Blood* was shed. And when I look upon the Minister, who by special order from God his Master distributes this *Bread* and this *Wine*, I conceive that thus verily God Himself hath both given once his Son to die, and gives still the vertu of his Death to bless and to save every Soul that comes unfeignedly to him.

6. The second is an Act of Adoration and Reverence, when he looks upon that good Hand, that hath consecrated for the use of the Church the Memorial of these great Things. I cannot without some degree of devotion look on any Object,

ject, that in any wise puts me in mind of the sufferings my Savior: and if I did perceive but any Cloud somewhat like them, altho it were but casual, I would not neglect the accident that had caused that resemblance. But since the good hand of my God hath purposedly contrived it thus, to set before me what I see; and since by his special appointment these Representatives are brought in hither for this Church, and among all the rest for me: I must mind what *Israel* did, when the Cloud filled the Tabernacle. I will not fail to worship God, as soon as I perceive these Sacraments and Gospel-Clouds appearing in the Sanctuary. Here I worship neither Sacrament, nor Tabernacle, but I will observe the manner that *Moses*, *David*, and all *Israel* have taught me to receive poor Elements with, after the Institution of God hath once raised them to the state of great Mysteries. Neither the Ark nor any Clouds were ever adored in *Israel*, tho some brutish Heathens sometimes thought so: but sure it is, the Ark was considered quite otherwise than a Chest, and the Cloud than a Vapor, as soon as God had hallowed them both, to be the signs of his presence. Therefore as the former People did never see the Temple or the Cloud, but that presently

presently at that sight they used to throw themselves on their faces; I will never behold these better and surer Sacraments of the glorious mercies of God, but as soon as I see them used in the Church to that holy purpose that Christ hath consecrated them to, I will not fail both to remember my Savior who consecrated these Sacraments, and to worship also my Savior whom these Sacraments do represent. And God forbid, that, when I am able, I should not receive them, as my Savior himself was pleased to receive his own Baptism, with Devotion and Prayer, *Luke 3. 21.*

7. The third, which is the Crown, and the compleating of the two other, is such a vigorous and intense Act of Faith, as may correspond to the great End, which our Savior aimed at, when He instituted this Sacrament. The main intention of Christ was not here to propose a bare Image of his Passion once suffered in order to a bare Remembrance: but over and above to enrich this Memorial with such an effectual and real Presence of continuing Atonement, and strength, as may both *evidently set forth Christ himself crucified before our eyes, Gal. 3. 1.* and invite us to his Sacrifice, not as done and gone many years since, but, as to expiating grace and mercy, still
lasting,

lasting, still new, still the same that it was, when it was first offered for us.

8. All those Sacrifices under the Law, which had both their use and their strength limited, som to a year, som to a month, som to a day, were not less powerful at the last, than they were at the first moment of their proper Duration; and they who lived or died within the twelfth month of the year, after the *Feast of Propitiations*, had as much benefit from that anniversary Sacrifice, as they, who were upon the place, and at the very day when the High Priest did offer it. Upon the like, but infinitely better reason, the Sacrifice of Jesus Christ, being appointed by God the Father, for a Propitiation that should continue throughout all Ages, to the Worlds end: and withal being everlasting by the Priviledg of its own Order, which is *an unchangeable Priesthood*, Heb. 7. 24. and by his worth, who offered it, that is the Blessed Son of God, and by the Power of the Spirit, by whom it was offered, which is the *eternal Spirit*, Hebr. 9. 14. all kinds of Eternity thus concurring together to the Sacrifice upon the Cross, it must in all respects stand everlasting and Eternal, and *the same yesterday, to day, and for ever*, Hebr. 13. 8.

9. There-

9. Therefore this Sacrifice being such, the holy Communion is ordained of Christ, to set it out to us as such, that is, as effectual now at this holy *Table*, as it was then at the very Cross: and by the same proportion the Act of worthy Receivers, (besides Remembrance and Worship) must needs be this; first, to elevate their Faith, and stretch their very Souls up to the Mount, with the blessed Virgin, who stood nearest the Sacrifice, or at the least with the Disciples, who lookt on it at som distance; and then look up to the *Victim*, to *Jesus the Everlasting Mediator of the Everlasting Covenant*, and to the *Blood of sprinkling that speaks yet*, and craves for *better things* (Pardon and Blessing) *than Abel's did*, Hebr. 12. 24. Here Faith must be as true a *subsistence* of those things past, which we believe, as 'tis of those other things yet to come, which we *hope* for, Hebr. 11. 1.

10. At the approach therefore of this great Mystery, and by the help of this strong Faith, the worthy Communicant being prostrated at the Lord's Table, as at the very foot of his Cross, shall with earnest sorrow confess and lament all his sins, which were the nails and spears that pierced our Savior. We our selves most chiefly, not Pilate, nor the
Jews

Jews (for he would not have died for such alone) *we have crucified that just one. Men and Brethren what shall we do!* Act. 2. 37. He shall fall amazed at that Stroke of Divine Justice, that being offended but by Men, could not be satisfied, nor appeased, but by the sufferings and death of God. *How dreadful is this Place!* how deep and holy is this Mystery! Then he will fall again to worshipping, not less amazed at, than thankful for, those inconceivable Mercies of God the Father, who so gave up his only Son, and for the Mercies of God the Son, who thus gave himself up for us.

II. My Lord! and my God! *I behold here in this Bread made of a Substance that was cut down, beaten, ground and bruised by men, all the heavy Blows, and Plagues, and Pains, which my Savior did suffer from the hands of his Murtherers: I behold in this Bread dried up, and baked, and burnt at the Fire, the fiery wrath also, which He suffered for me*
from

And Sacrifice.

from above, and from the hands of his own Father. My God, my God, why hast thou thus forsaken him! the violence of wicked men first hath made him a Martyr, then the Fire of Heaven hath made him a Burnt Sacrifice: and under both these Sufferings, lo he is become to me the Bread of Life!

Let us then go, to take and eat it. For tho the Instruments that bruised him be broken to pieces, and the direful Flames that burned him be quite put out, yet this Bread, which is the Body of the Lord, continues new. The Spears and Swords that slew, and the Burnings that compleated the Sacrifice, are many years since scattered and spent; but the strength and sweet smell of the Obla-

Oblation is still fragrant, the Blood still warm, the words still fresh, and the Lamb still standing as slain. * Any other Bread by duration will alter, and any other Sacrifice will lose its strength; but Thou most Eternal Victim, offered up to God through the Eternal Spirit, by an everlasting Priest, and by an Order which can never be changed, Thou remainest alwaies the same: and as thy years shall never fail, they shall never lose nor abate any thing of thy saving strength and mercy: help, O help me also, that they abate nothing of my Faith. Help me to grieve for the sense of my sins, and for that of thy pains, as those good Souls did, who saw thee suffer. † Let not my heart burn with less Zeal

* Rev. 5. 6. † Luke 23. 27.

to follow and serve thee now,
when this Bread is broken at
this Table, then did the hearts
of thy Disciples, when thou didst
break it in Emaus. * O Rock of
Israel, Rock of Salvation, Rock
struck and cleft for me, let those
two streams of Blood and Wa-
ter, which once gushed out of thy
side, † when the Curse of the
Law, and the Rod of Moses had
opened it, bring down with them
Salvation and Holiness into my
Soul, tho far distant from the
Mountain, where thou didst re-
ceive that deadly Blow. And let
not my Soul less thirst after
them at this distance, than if
I stood upon Horeb, whence
sprung this water, and near the
very Cleft of that Rock, the
very Wounds of my Savior,

* Luke 24. 32. † Joh. 19. 34.

whence

whence gushed out this Sacred Blood. All the distance of Times and Countreys, how great soever, which is between Adam and me, doth not keep his Sin or his Punishment any more from pursuing and reaching me, than if I had bin born in his House: and notwithstanding this distance, we sin and die after his Image, as if we were immediately sprung from his Loins. Second Adam, Adam descended powerfully from above, let thy Blood reach as far, and come as freely both to save and to sanctifie, as the Blood of my first Father did both to destroy and defile me. Blessed Jesu, who revivest by this Sacrament the Memory of thy sacrifice, quicken and strengthen
my

my faith also, dispose my mind, prepare my heart, and then bless this thine Ordinance. If I but touch (in that manner I ought to do) the Hem of his Garment, the Garment of his Passion, virtue will proceed out of Him, it shall be don according to my Faith: and my poor Soul shall be made whole. Amen.

SECTION III.

Of the blessed Sacrament, as it stands for a Sign of present Graces.

I. **T**HE second Face of the blessed Communion looks towards the present Graces that attend the right use of it, first as a Figure, whereby God represents, secondly as a moral Instrument whereby he is pleased to convey them unto the Church. First, I say, it marks and signifies these present Graces. For being of its own nature a Sacrament, that is, a sign of an indivisible Grace, it must principally stand to signify, and lead us to greater blessings.

2. It

2. It is the ordinary way of God, when He either promises or bestows on men any considerable Blessing, to confirm his Word and his Gift with the addition of some Signs. For this I need not to alledg other Evidences than the Rainbow, the Burning Bush, *Abraham's* Furnace, *Gideon's* Fleece, the Cloud, the Ark, &c. which for those times were Sacraments of great Things. God commonly sent no Prophets, without giving them as it were a Sacramental Equippage, which could represent in some degree the Message they had to deliver; witness the Hairy Mantels, the rent Garments, the Iron Yoaks, the Horns, sometimes some kinds of Life or Gesture, wherein men might see before hand, the Charges and sad Predictions which they were to hear soon after. Our Savior did observe this same method, when he laid his hands on Children, when he breathed upon his Disciples, when he bad them to anoint the Sick, and when he cursed the Fig-tree. All men by a natural instinct do somewhat like this, when they second their Expressions with some signs and motions of their Body, tho they think of no Mysteries. So that you hardly can hear any man, being somewhat earnest and serious upon any matter, whether of Request, or complaint,

plaint, Submission, or Excuses, but you may see him at the same time either bowing the knee, or joyning his hands, or uncovering his head, which Acts are, in a manner, civil and natural Sacraments, to confirm his Expression.

3. The truth is, such is the disposition of most men, that how strongly soever they be perswaded of the Truth which they hear, yet will they be far better wrought upon towards their own perswasion, when they see som signs of this Truth: and tho a true Israelite doubts not at all of the presence of his God, nor a faithful Disciple of the promise given him, that he shall receive the Holy Ghost, when *Moses* and Christ have once passed their word for these two Things: yet will their Faith be much strengthened, when one sees the Ark and the Cloud, which were the Sacrament of that, and when the other receives the Breath, which was the Sacrament of this. Now the Mystry of the Cross, and of the Salvation that follows it, is of that high and important nature, as might justly oblige the Son of God to propose them to his Church in the most futable manner, to work in men a deep impression. Therefore, as God himself, in order to satisfie *Moses* more fully that his People should not perish, nor so much as diminish

minish under the thralldom of *Egypt*; shewed him a *Bush* continuig still whole and entire in the midst of a great Fire: and in order they might be more firmly perswaded, that tho they were in a wilderness, they were under God's protection, he made them go all the way under a *Cloud*; that whensoever there should happen any staggering in their *Belief*, both *Moses* and the People might strengthen it, *Moses* by remembering the *Bush*, and the People by minding the *Cloud*; to the same purpose hath Christ ordained som visible signs in his Church, to compleat her *common Faith*, and to assure this truth to every one who comes to him, that he shall be cleansed from his sins, as certainly as it is certain he sees som *water* which is the ordinary means for *washing*; and that he shall be kept up, and fed with a supply of all necessary Blessings, as certainly and really, as it is real and certain he tastes, and takes in this *Bread* and *Wine*, which are the ordinary means for preserving our life and strength.

4. Besides, because the Sacraments are designed not only to perswade us more strongly of the Truth and Being of the Things, but also to acquaint us more familiarly and sensibly with their condition and nature; these Sacraments must have

have in their *natural constitution*, some known Qualities that make them fit for this *Sacramental office*. Such hath the *Water* for example, which was so deservedly chosen for the use of holy *Baptism*, because of the proper virtue it hath of washing the things that are foul, of reviving and refreshing them that are dry, and of making fruitful the barren. Hereupon St. *Austin* says plainly, that unless the holy Sacraments had some such agreement with the Holy Things, which they are set up to represent, they could not be Sacraments at all. *Epist.* 23. *ad Bonif.*

5. So the blessed Communion is made of two such Elements, as can forthwith expose to the sight and sense of all men, the true ground of its Sacramental and significative Function. This Function is twofold; the first to represent Christ's *Sufferings*: and the second to represent the Blessing and the Benefit which we receive from these Sufferings. The first I say to represent Christ's *Sufferings*. This Bread and Wine could neither sustain nor refresh me, had not their intrinsic Substance lost its first condition and estate: that is, if the one had never fallen under the *Sickle*, the *Flail*, the *Milstone*, the *Fire*: and the other under the *Hook*, the *Feet*, and the *Press* of Husband-

bandmen: Nor doth the Son of God save me, but by * emptying himself in a manner, for a while of his first glory in Heaven: and by losing that second life which he had taken in *Bethlehem*. This Blessed Savior is not a Savior by the strength of all the Miracles which He did about *Judea*, nor by any thing that He could suffer, as long as He would keep himself alive, when he was made fast to his Cross. As the best Harvest is not yet Bread, as long as it stands in the Field: nor is the best Corn Bread likewise, as long as 'tis kept whole in the Floor; both Corn and Harvest being no more than antecedent Matter for mans Food. Jesus living in *Galilee*, Jesus teaching about the Temple, Jesus commanding Storms and Waves, when he did walk upon the Sea, if he had proceeded no further, could not have bin the Bread of life: it must be Jesus suffering, Jesus crucified, Jesus dying: the grinding Mill, and the burning Fire, have of this Corn made me this Bread: and nothing less than Cross, Wounds, Death, my Lord! my God! could of thy dearest Son make my Savior?

6. I say secondly, this Eucharistical Bread is instituted to represent the Fruit and Benefit which we receive both at the Holy Table, and upon all other oc-

* *ἐκένωσας*. *Phil.* 2 7.

casions,

calions, from Christs Sufferings, to wit, *Maintenance and Improvement of life.* As without Bread and Wine, or something answerable to it, the strongest Bodies soon decay: so without the virtue of the Body and Blood of Christ, the best and holiest Souls must infallibly starve and perish. The Body of the Lord, as it was offered up to God in Sacrifice, is the Truth represented by the *Passover*: and as represented to us at the Holy Communion, is the Truth and Accomplishment typified by the *Manna*. The one is as it were the *Seed* and the *Original Principle* whence we are born: and the other, as the *Bread* wherewith we *live*. That is to say, as Bread and Wine do not produce, but keep up that animal Life, which another Cause hath produced: so doth our Lord Jesus, by a necessary and continual supply of strength and Grace, represented by *Bread and Wine*, sustain, improve, and set forward that *Spiritual Life* and new Being, which he hath procured us by his Cross.

7. For Jesus the second *Adam*, being seiz'd, as He hung on the Cross, with that deep sleep which God caused to fall upon him, gave this new Being to his Church, out of that *side* which at his Passion was opened: and the *Blood* and *Water*, which then gushed out of his

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Wounds,

Wounds, are the true Principles of life; by reason of which, his Spouse the Church may be called *Eve*, that is, true & everlasting *Lover*. Before she had this new original out of her Saviors Passion, her Husbands sleep, she by her old Extraction was a very Daughter of Death, and a Mother of such Children, as could pretend to no better Inheritance, then *Curse and Wrath*, *Ephes. 2. 2.* By the course of Nature our Life is but a sad Progress from Birth to Death: and by the course of Gods Justice a sadder Motion, such as is that of condemned Persons from Prison to the place of their Execution. But whilst we were daily passing on to that most dreadful Punishment, the Son of God look'd on us, and took our Condemnation upon himself, and under it dyed in our stead. Thus by the Death and Satisfaction of this Victim, Justice gave way to my Release: God the Father forgave my Sin, and God the Son procured my Life. This Grace is the first Purchase of Christs Blood, the first Irradiation of Gods mercy, and the first Breath of Spiritual Life in our Nostrils.

8. But alas! how soon would this first life vanish away, were it not presently followed and supported by a second? How soon would the removal of the former,

former, be frustrated by the commission of other Sins! And since I am no sooner born in Sin then dead in it, how hard would it be without more help in this corrupted condition, to keep dead *Lazarus* from Rottenness! Therefore the Body and Blood of Christ once Sacrificed on the Cross, (to help this first) procures a second Life, that preserves, whomsoever it saves out of this stupid death in Sin: it helps them out of the Puddle, where they did lye like Beasts without sense of danger, or shame: and it quickens these rotten Trees for the producing of better Fruit. The first Life being opposite to *Condemnation* and Eternal Punishment, belongs properly to the *Blood* that hath satisfied Divine *Justice*, and so removed *Punishment*: and the second, which is opposite to stupid and senseless, both falling into sin and lying in it, relates properly to the Water, that after Propitiation and Pardon washes and sanctifies the sinner. These two Lives are the two first Effluxes which proceeded out of Jesus Christ, when his Body was pierced: and both are inseparable; as the Blood and the Water were, which flowed together out of his side. Let none, who finds himself clean from the filth and spots of his sin, be afraid of punishment for them,

I have found a ransom for him, Job 33. 24. for the *Water* came not without the *Blood*. But let every one that hath a mind to be safe from *Punishment*, which is taken off by the *Blood*, seek for farther security in the purifying of himself from all the uncleanness of sin which the *Water* is to wash away: for the *Blood* came not without *Water*. *Christ came not by Blood alone, but by Water and Blood, 1 Joh. 5. 6.*

9. Over and above these two Lives, whereof one consists in *Pardon* and removal of *Punishment*; the other in *Sanctification*, and enlivens us from dead Works, so as not thenceforward to deserve it as before; there remains besides a third *Life*, which consists in an absolute *Redemption* from Death and other Miseries. This life, as to the sure Title and Right, is together with the two other purchased by the same Sacrifice: but as to the real use and possession, it is reserved for us in Heaven, and there *hid with Christ in God, Coloss. 3. 3.* Until it be revealed, we appear as if we were dead; these two Jewels lying in, and being wrapped about, with the dark Veils of human Mortality, till that Christ becoming unto us actual *Redemption*, as well as actual *Justice*, and actual *Sanctification*, this third Life succeeds to break the Cloud.

10. Now

10. Now the blessed Savior, being by his Sacrifice the Author and giver of these three Lives, shews himself by this Sacrament to be the Preserver of them also: and to this purpose sets up a Table by his Altar, where he engages most solemnly, to feed and nourish our Souls with the constant supply of his Mercies to the very day of eternal Salvation, as really as he gives and we receive these Elements of *Bread and Wine*, which are the usual means of sustaining mortal Bodies until the end of this short Life. *My Father worketh hitherto, and I work with him*, John 5. 17. God the Father rested indeed upon the Seventh Day from the Work of *Creating*, and God the Son at the same Day from the Work of *Suffering*, but neither of them will rest till the Day of Redemption from the work of preserving, both what the Creation hath produced, and what the Passion hath saved. In the first Creation, we have a Man and a Woman made of the Flesh, and as it were of the very wounds of her Husband: and there you find a *Tree* planted to maintain both their Life and Strength. In the Deliverance of *Egypt*, we have a People saved by the Sacrifice of the Passover: and lest so many rescued out of *Egypt*, should faint and starve in the Desert,

there you see an Angel leading them the way with his *Light*, keeping them cool under the Shadow of his *Cloud*, and feeding them through all their journey with a miraculous sort of Meat. Jesus is both in the Original and Progress of Salvation, the Truth foreshewed by these Figures. When he dyed upon the Cross, there he fulfilled that which had been shadowed forth both by the sleep and wound of *Adam*, and by the killing of Paschal Lambs: And when he feeds from Heaven with a continual effusion of Blessing those Souls and Lives which he hath bin pleased to redeem by the effusion of his own Blood, He is the Truth both of the Tree and of the Angel, which were appointed, the one to maintain Man, and the other to keep *Israel*.

11. Christ relates to these four Figures as the *Body* which fulfils them: and the Holy Communion relates to them on the other side, as an *Antitype*, that is, as one Image may relate to another, all to express the same object. Upon the *breaking* the one, and *pouring* out the other of these consecrated Elements, you see what Christ *hath suffered*, as upon the wound of *Adam*, and the death of the Passover, *Abel*, *Enoc*, and *Israel* might partly see what he should suffer: And upon the nourishing nature of this Bread

Bread, you see that which others have seen in the *Tree of Life*; and in the Angel raining down Manna, what He would give. But this is the advantage of the Holy Communion above all the ancient Figures. *Adam* with his open Side, and all Sacrifices with their Blood, did foretel only Christs Passion: and the *Tree of Life* with all its Fruit, and the Angel with all his Food, did foretel only his preserving Grace: whereas this Sacrament alone represents both his Passion, and *Preserving*; and besides these, another great Myſtery, by their mutual dependency. What we take and eat, is made of a Substance, cut, bruised, and put to the fire; that shews my Saviors Passion; and it was used in that manner that it may afford me wholsom Food; that shewes the Benefit which both he gives and I receive out of this dreadful Passion. The Angels enjoy such an immortality, and wear such Crowns as cost God nothing, but the pain he took to give them: ours are more precious and costly then so: Our inheritance in Heaven is not less then *Akeldamah*, a Possession bought with Christs Blood. In this Sacrament here is *Death* represented, there *Life*; the Life is mine, the Death my Saviors: and ô blessed Jesus, this my Life comes out of thy Death,

and the Salvation which I hope for, is purchased with all the pain & Agonies which Thou didst suffer.

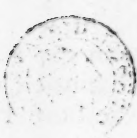
12. Here *Melchisedek* and *Aaron* wait upon Jesus Christ at his Table, as *Moses* and *Elias* did on the Mount: These two great Priests stand to foreshew, what Christ alone is to perform. For there is *Aaron* the Priest with Blood, and here *Melchisedek* with Bread. There *Aaron* breaks, sheds and destroys: here *Melchisedek* feeds and blesses. Nay, both are one in Jesus Christ. First, Christ appears to Sacrifice (upon the Cross) as *Aaron* did at his Altar, with Flesh and Blood: and as in *Melchisedeks* case and figure, with *his own* Flesh, and *his own* Blood. Then as *Aaron* did use to enter once every year into the Sanctuary, Christ once for all is ascended into Heaven, thence to bless us, Act. 3. 26. And this Blessing is the strength, the Food and Refreshment which *Melchisedek* brought in a Figure; that with the help of these good Things both *Abraham* and his Followers, that is, all sincere Christians, may chearfully go on their way notwithstanding their own weakness, and all the dangers of their Life. Thus here is a double Blessing which I wait for; both what *Aaron* shewed by his Blood, and what *Melchisedek* shewed by his Bread.

13. Author

13. *Author of my Salvation, and of these Mysteries which express it, bestow on me these two Blessings, which this Sacrament shews together; Grace for Grace; Mercy, and strength to keep Mercy. Hosanna, O Son of David, save and preserve. Save me, that I may not fall under the hand of the Destroyer; and preserve me, that after this Salvation I never fall by my own hand. But keep and set forward in me notwithstanding all mine Infirmities, the work of thy faithful Mercies. Grant that I may not increase my Guilt, by my abusing of what thou gavest. My Savior, my Preserver, give me alwaies what thou givest once. Create a new heart within me; but bless and keep what Thou createst: and*

increase more and more what
Thou plantest. O Son of God
and Tree of Life, feed with thy
sap this tender Branch, which
without thee cannot but wither:
and strengthen in thee a bruised
Reed, which without thee can-
not but fall. Father of ever-
lasting Compassions, forsake not
in the Wilderness a feeble Is-
raelite, whom thou hast brought
a little way out of Egypt:
And let not this poor Soul of
mine, which thou hast blessed
with some desires, and helped a
while with some tendency to-
wards an Eternal Salvation, ever
faint and fall from the right
way. The Angel in the Wil-
derness could undoubtedly rain
as much Manna, as the Pas-
chal Lambs could shed Blood;
Jesu, the Truth both of those
Lambs

Lambs, and of that Angel, Thou art as able to perfect me with thy Blessings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Cross. Jesu Author, Object and Truth of this which by thine appointment I am bidden now to take, perform in me by thy Sufferings what Thou dost exhibit: Eternal Life, by this thy Body broken; give also Nourishment, and maintenance thereby to this same Life, for this is the Bread of Heaven. Amen.



SECTION

SECTION IV.

Concerning the Communion, as it is not a Representation only, but a Means of Grace.

I. **H**ITHERTO we have considered this Holy Sacrament, first, as a standing *Memorial* of that Passion, wherein Christ Jesus once offered himself up to God as *Sacrifice*: and secondly, as a *sign* of that nutritive and corroborative Grace (the true Efflux of that Sacrifice) by which sign he daily offers himself to us under the notion of *Meat*. *For his Flesh is meat indeed, and his Blood is drink indeed*, John 6. 55. And I ingeniously confess, that the most general use of the Blessed Communion runs upon these two Notions: and that these two main Resemblances between the *Bread* and Christs *Body*, which qualifie the consecrated Bread (and the consecrated Wine in the same manner) to bear the Character of a Sacrament, do likewise sufficiently qualifie it, to bear another honor, which it enjoys, of being called the *Lords Body*. However it is most certain, That when the Fathers call it so, (which Christ himself taught them to do) they justifie both His and their
speech

speech upon the account of *resemblance*, and of this commerce, (most usual between *Representations*, and objects represented) of enterchanging their own names. Read the 23. Epist. of Saint *Austin*, ad *Bonif.*

2. So for example, in the Prophetic Visions and Dreams, which most commonly were nothing else then extemporary Sacraments of Things then revealed by God, those are most constantly said to be these. The seven Ears of Corn are *seven years*, by Interpretation of *Joseph*, Gen. 41. 26. The seven Stars are seven *Angels*, in the Revelation of St. *John* 1. 20. The Sower is the *Son of Man*; The Tares are the *wicked*; The Harvest is the *end of the World*, in the Parables of Jesus Christ, *Matth.* 13. 37, 38, 39. If by chance we meet with Pictures that represent the Tabernacle, or the Ornaments of *Aaron*; we usually say, pointing at some of these Figures, This is the outward Court; this is the Sanctuary; here is the Brazen Altar; and there you see the Plate of pure Gold, that none was allowed to wear, except the High Priest of *Israel*: just as walking in the Pallaces and Galleries of great Persons, we say, without thinking to speak improperly, That we have seen the twelve *Sibyls*, the twelve *Cæsars*, the Temple

ple of *Ephesus*, &c. that is, the Representations of all these. Now 'tis certain, that no Visions nor Images have ever bin more intended for this end of *Representing*, then the true Sacraments have bin: therefore it were most unreasonable to think, that these Sacred Images should want that priviledge which all other (although casual and profane) are allowed to have, *viz.* to take the name of their Objects. Nay, since the *Paschal Lamb*, the *Circumcision* and the *Baptism* have it (for one is called the *Passover*, the other the *Covenant*, and the other the *Burial* of Christ) why should the Holy Communion be without it? Besides it is not conceivable that Christ, who had yet in his hands that *Paschal Bread*, which was called by the Jews, the *Bread of Affliction* which their Fathers did eat in *Egypt*, because it was the memorial of it, may not be understood after the same manner, when a moment after He calls it His Body.

3. Nevertheless, although the literal immediate sense of these Words, *This is my Body*, comes to no more; as *Tertullian*, and *S. Augustin*, with many more, have in expresse Terms declared it: and as all ancient Liturgies must needs understand it, whensoever they call the *Eucharist Type, Image, or Figure*; for the proper

proper and immediate use of Images, is to represent Things. If they chance also to have them in themselves, or to convey them over to others, it is upon another account, as being *vessels* or utensils, &c. which office is extrinsecal to Sacraments: Nevertheless, I say, the end of the blessed Communion, the exigency and pious desire of Communicants, and the strength of other places of Scripture, require a great deal more in the Eucharist than a meer *Memorial* or *Representation*.

4. 1. *The proper end of the Holy Communion*; which is, to make us Partakers of Christ in another manner and degree, when with Faith and Repentance we take and tast those Holy Mysteries, then when with the like Dispositions wee do hear the Holy Gospel. 2. *The Exigency, and honest desire of Communicants*; who seek no more for a bare Representation or Remembrance of Christ Crucified, at this Holy Table, then *Mary* and other devout Women did for Winding-sheets or Napkins about his Grave. I want and seek my Savior himself: and I watch for all the opportunities of coming to his Sacrament, for the same purpose, that once made S. Peter and S. John run so fast to his Sepulcher; because I hope to find him there. 3. Lastly, *the full*

full sense and importance of other places in Scripture, which allow the Holy Communion, a much greater Virtue then is that of representing only. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ?* 1 Cor. 10. 16. For whether the Word, which we render *Communion*, be taken in an active sense, as 'tis often for *Communication*; the Holy Eucharist is a means of communicating the Blood of Christ: or tho we take it but in a *neuter* and *intransitive* sense; yet the Holy Eucharist will be still a Myſtery, wherein one way or other true Christians shall find, not a Commemoration or Representation only, but a Communion also with the Blood so represented and remembered.

5. The real Efficacy which the Holy Communion hath to convey Grace and Blessing on the true Christian Receiver, is evidently demonstrated by the opposite Efficacy it hath to convey a Curse and Destruction on the Profane. *Whoſoever*, says S. Paul, *eats of this Bread unworthily, eats damnation to himself*. Now certainly, this would be as much to think *unworthily*, as to eat *unworthily* of this holy Bread, to think it might be really pernicious when it is abused, but not really blisful and saving in its right use; and that this Bread, which we eat of, should be an
effectual

effectual Communion to procure death, but meerly *Sacramental* only to shew, and not to procure Salvation. *St. Paul* sets out the Character of the unworthy Communicant, by *not discerning the Lords Body*: and thereby declares him *guilty of the very Body and Blood of Christ*. That is to say, that whosoever offers to abuse this Sacrament, plunges himself into their Crime, who have abused Christ himself: and that that Villain goes hand in hand with *Judas*, with *Pilate*, with both Jews and Romans who murdered Him. What therefore can be thought of those good Souls, who approach to this Sacrament with Faith, Humility, and a trembling Reverence, but that they will return home as much Justified, and full of Grace after their Devout, as the other shall full loaded with Damnation, after their impious usage: and that God will be as merciful in reckoning those among the Righteous *Mary, Joseph, Nicodemus*, as He is Just against these, when upon this account he shuts up their Souls with the Sinners, that in very deed Crucified Him. And God forbid that the Body of Christ, who came to save, not destroy, should not diffuse as much of its *Savor of life*, for the life and Salvation of Devout Souls, as it doth of its *Savor of Death*, for the Death

Death of the Impious, 2 Cor. 2. 16.

6. The manner of this real Communion and Conveyance, is the great unfathomable Mystery, which the Holy Fathers have ever admired: and which therefore we neither need, nor do take upon us to explain. The Shepherds think themselves happy with the Message brought to them by an Angel, *This day is born to you a Savior*, Luke 2. 11. tho they know nothing of the way of his most miraculous Birth: and the honest Israelites ought not to receive Manna less thankfully (as they do not less effectually) tho they know neither of what matter, nor by what means the Heavens, the Air, or the Clouds can thus every Morning shed about their Tents this strange Meat. I must not wonder if the waies of the Lord be unknown to me in his Miracles, since they are so very often in his most ordinary Works. And if *David*, tho a Prophet, cannot think upon that Natural Virtue, which makes Bones and Veins every day out of that Seed, that is apparently nothing like to all these parts of Mans Body, but he cries out, *I have been strangely and wonderfully made!* Psal. 139. 13. Who am I to pretend to a clear understanding of that hidden and incomprehensible wisdom, wherewith God is pleased to make

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out of *Water*, or *Wine*, or *Bread* (in themselves weak Elements) strong and supernatural Organs for Mens Souls and Salvation?

7. It is true indeed, that Bread, Wine, and Water, can without much ado come up so high as to become a Sacrament to *signifie*: since the Act of *signifying* depends meerly on *Institution*. Yet this Institution, such as may make a Sacrament, must needs proceed both from a Divine and an Almighty Origine. *Divine* I say, to give a Sacred Character: and *Almighty* withal; to justify and maintain it. For example, after the Flood no Man or Angel had authority to make of the Rain-bow a Mystery, that should signify the Worlds preservation from Drowning: and if either Men or Angels had taken on them that Liberty, none of them had the power to make it true; that is, to make it a standing infallible Evidence that the World shall never perish by Water. So in the Church, neither Apostles nor Bishops have any more Right to confer either upon the *Water* of Baptism, or upon the *Bread* and *Wine* of the Holy Communion, a Sacramental or representative Office, then they have power to make good their Representation by conferring the Blessings promised by it. And it is specially

ſpecially to this purpose, that most of the Expressions and Epiphonema's of the holy Doctors are to be understood; when they stand sometimes amazed at the infinit power of God, either in the Institution, or the use of these Mysteries: God alone being able to raise Water, or Blood, or any thing else, to the Order of Sacraments. But to raise them a step higher, that is, to the Dignity of standing for true *Means* and *Instruments*, which may convey on us those Graces, which by their proper Institution they represent; there is the Finger of God indeed, and there is a fitter matter for Mens admiration, then Mens knowledg.

8. Here then I come to Gods Altar with a full perswasion, that these words, *This is my Body*, promise me more then a Figure: that this holy Banquet is not a Representation made of outward shews without substance: and that it is not so dangerous a Mystery, but that the Religious use of it may convey to me (at the least) as many, and as great Blessings, as the profane abuse of it may throw on the Abuser Plagues and Curses. But how these Mysteries become in my behalf the supernatural Instruments of such Blessings; it is enough for me to admire. One thing I know (as said the blind Man after he had received

ceived his sight, S. *Joh. 9. 25.*) *he laid Clay upon mine Eyes, and behold I see.* He hath blessed and given me this Bread, and my Soul received comfort. I verily believe that Clay hath nothing in it self that could have wrought such a Miracle, as *Israel* never saw the like: And I know as much of this Bread, that it is not such a Jewel as may contain in its substance, or impart from it self to others, Grace, Holiness, and Salvation, which is the juice and the substance of Christs Body. Only I am perfectly satisfied, that 'tis the constant way of God, to produce his greatest Works, at the presence (tho not by the virtue) of the most useless Instruments. At the very stroke of a Rod, He parted once in two the Red Sea. At the blowing some Trumpets, He tumbled down massy strong Walls. At some few washings in *Jordan*, He cured *Naaman* of a Plague, which naturally was incurable: and as soon as but a shadow did pass by, or some Oil was dropped down, or some Clothes were toucht, presently virtue went out, not of Rods, or Trumpets, or shade, or Clothes, but of Himself. *Virtue*, says he, *is gon out of me:* and thus he cured the sick, &c. Since then he hath instituted and adopted unto himself the Sacraments of the Gospel,

as

as the Representative of his Sacred Body and Blood: why may he not take the same course for the dispensing of his Mercies, at the use of his Ordinances? and why should not his very Body pour out effusions of Life as well when we take in his Sacraments, as when others did touch his Clothes, which surely had less Priviledge?

9. Under the Law, the Right Hand of the Lord had the preeminence, the Right Hand of the Lord brought these mighty Things to pass; either when the red Sea opened a way for Israel, or when the Rock of Horeb powred Rivers to refresh them. Now under the Gospel, It is Christ himself with his Body and Blood, once offered to God upon the Cross, and ever since standing before him in Heaven as the *Lamb slain*, Rev. 5, 6. who fills his Church continually with the Propitiations and Perfumes of his Sacrifice, when after the receiving of the Holy Sacrament, faithful Communicants return home richer then they came, with the first Fruits of Salvation. For Baptismal *Water*, and Consecrated *Bread and Wine*, can contribute no more to it, then the Rod of *Moses*, or the Oyl of the Apostles did, which was no more then their *Motion* and their *Presence*. But yet since these simple Moti-

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ons and inconsiderable Presences are so closely attended by Christs institution and working, that he is pleased to attribute to them the Blessing wrought out by himself, 1 Pet. 3. 21. O my God, whensoever thou wilt bid me, *go and wash in Jordan, or be baptized and wash away my sins*, I will doubt no more to be made clean either of my Leprosie, or of my Sins, then if I had been bathed in thy Blood: And whensoever thou wilt be pleased to say unto me, *go, take and eat this Bread, which I have blessed, and which now I have given thee*, I will doubt no more of being fed with the true Bread of Life, then if I were eating thy very Flesh.

10. In this manner faithful Communicants eat as effectually of the Body of Jesus Christ by receiving its strength and virtue, as the Saints eat of the Tree of Life, Rev. 22. 2. because they eat the Fruit of that Tree: or Israel did drink of the Rock, 1 Cor. 10. 4. because they did drink of the Stream that flowed from it. Once my Savior could say, that some Body had touched him, tho they had touched but his Clothes, because a Woman had reached both her Faith and her Hand so near as to be healed by the Divine Warmth and Virtue that proceeded then out of him, as
if

if she had touched his very Flesh. The truth is, we really touch, have or enjoy the Thing it self, when we are within that distance, where we may enjoy its virtue. So the Church was *clothed with the sun*, Rev. 12. 1. because she had all about Her its brightness: and by the Holy Baptism we are said to *put on Christ*, Galat. 3. 27. because we then receive the Robes of his Righteousness, and that which was typified by that Garment which God made of skins (which implies the death of Victims) to cover *Adams nakedness*.

11. This Victim having bin offered up both in the fulness of times, and in the midst of the habitable World, which properly is Christs great Temple, and thence being carryed up to Heaven, which is his proper Sanctuary, thence he spreads all about us Salvation, as the Burnt offering did its smoke: as the Golden Altar did its Perfumes: and as the Burning Candlestick its Lights. And thus Christs Body and Blood have every where, but especially at the Holy Communion, a most true and *real Presence*. When he offered himself upon Earth, the Vapor of his Attonement went up, and darkned the very Sun: and by renting the great Vail, it clearly shewed he had made a way into Heaven. Now since

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since He is gon up to Heaven, thence he sends down on earth the Graces that spring continually both from his everlasting Sacrifice, and from the continual Intercessions which attend it. So that it is in vain to say, *who will go up into Heaven?* since without either ascending or descending, this Sacred Body of Jesus fills with Attonement and Blessing the remotest Parts of this Temple.

12. Of these Blessings, Christ from above is pleased to dispense sometimes more, sometimes less, into these *Inferior Courts of the People*, either according to the several degrees of their Faith, or according to the several waies and times, which He hath appointed to them, for presenting themselves nearer to Him. All worshippers do not come to him with the same Faith: nor have all seasons and waies, (tho approved and appointed by Him) the same or equal Priviledg: And his Ordinances in the Church, as well as his Stars in Heaven, differ in Glory one from another. *Fasting, Prayer, Hearing of the Word, public and private Services*, and all like holy Duties, are all very good Vessels to draw water from this Well of Salvation: but yet they are not all equal. The blessed Communion must exceed as much in Blessings, when well used, as it exceeds

ceeds in danger of a Curse, when it is not. *In all places*, saies God, where I record my Name, there will I come to thee, and bless thee. *Exod. 20. 24.* But in those Places and Ordinances, which He hath in an especial manner set out to record his *Passion*, and to renew the Sacrifice of his Body; he will certainly come with such a fulness of Blessings, as attend this Sacred Body, which is the proper Seat of Blessings: the Bread which we do break, being the Communion of his Body: just as the eating of the *Unleavened Loaves* were (out of Jerusalem) the communion to the *Pasover*, which was the type of Christ Crucified. *Christ our Pasover*, saies the Apostle, *is Sacrificed for us: therefore let us keep the Feast, &c. 1 Cor. 5. 7. 8.*

12. Our life in general is the time of this Festival: and the Blessed Communion, is the Bread and Wine of the Banquet. Therefore as they of Israel, who for some lawful impediment could not eat the Lamb in Jerusalem, nor durst, because of the Law, sacrifice and eat it at home, had nevertheless the Benefit both of the Pasover and other Holy Things of the Temple, by virtue of private Feastings, which they were allowed to keep with unleavened Bread and bitter Herbs in the Country. Our Eucharistical

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cal eating supplies now this very Office: and derives on worthy Communicants, as far as their Salvation is concerned, the virtue of Christs Sacrifice, in as large and saving a manner, as if they were present at His Altar, and at the hour of His Passion. *The Lord bless thee out of his holy Seat.* For then it was the kindness of the Lord towards his first People (as certainly he hath no less mercy for the second) *virtually* to diffuse the Propitiation and strength of Holy Things from his Palace, into their Tents; and to bless them both *inherently* with all the Graces, and *imputatively* with all the Right, which could be conferred on them whose fault 'tis not, if they cannot either eat the Pasover nearer the Temple, or wait upon Christ at his Cross.

13. Thus this great and Holy Mystery extends and communicates the Death of the Lord, both as *offering himself to God*, and as *giving himself to Men*. As he offered himself to God; it enters me both into that mystical Body, which is reputed as dead with Christ, and into their Society, priviledg and Communion, for whom he was pleased to dye: it sets me among the precious stones of Aarons Ephod, *Exod. 28.* close to the Breast, and on the very shoulders of that Eternal Priest, whilst he offers up him-

self and intercedes for his spiritual Israel: and by this means it conveyes to me the *Communion of his sufferings*. *Philip. 3. 10.* whence will infallibly proceed another Communion in all his Graces and Glories. Under the second notion, as *He offers himself to Men*; the holy Eucharist is, after the Sacrifice for sin, the true Festival and Sacrifice of Peace-offerings, and the *Table* purposely set up to receive those Mercies, that are sent down from the *Altar*. *Take, and eat, this is my Body which was broken for you. And this is the Blood that was shed for you.*

14. Here then I wait at the Lords Table, that both *shews* me what an Apostle, who had Heaven for his School, had the greatest mind to see and learn, and offers me the richest Gift, that a Saint can receive on Earth, the Lord *Jesus crucified*.

Amen, Jesu, my Lord and my God, give me all this which Thou shewest; and grant withal that I may both devoutly take, and faithfully keep, what Thou art pleased to give. Bless
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this thine own Ordinance, and make it of a true Sign, an effectual Means of thy Grace: then bless and sanctify my Heart also, and make it a fit Temple for thy Mercies. Certainly thou wilt deal with me in these thy Mysteries, O God of Truth, according to thy faithfulness; but dispose also my heart so towards the right using of them, that I may safely wish it may be don according to my Faith. O Father which art in Heaven, here I offer up to thee my Soul, and thou offerest to me thy Son. The Oblation which I make is alas an unclean habitation to receive the Holy One of Israel: and a Tent infected with Leprosy, therein to Lodg the Saint of the Lord. Come in nevertheless, come in high and E-

ternal Priest, but wash thy house at thy coming. Let no ill savor of the grave, no more then that of Lazarus, keep thee so far from the Sepulcher and from the vile condition, wherein I ly, but that thy power with thy voice, and thy Blood with thy Sacrament, may reach to me to raise me up: And let none of those uncleanneses, that after the Law of Moses, did defile them who came too near, keep of the great Saint of the Lord from touching and healing me. Evil Spirits enter sometimes into swept houses, to make them foul. * But O Holy and hallowing Spirit of God, draw nigh unto my Soul, which of it self is foul already, to make it clean. I am a poor

* Matt. 12.

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*sinful, and unless thou help, a
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am sinful and lost, I wait for
thy Salvation. Come in, O Lord,
with thy Salvation to a dying
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a sinner tyed hand and foot
with the bonds of iniquity, to
release him: to one who, con-
fesses his sins, to absolve him,
Finally come in my Savior, as
thou didst to the Publican, both
to make me better and to save
me. O let this day Salvation
come to this House. Amen.*

SECTION V.

*Of the Blessed Communion as being a Pledg
of the Happiness and Glory
to come*

1. **T**He blessed Communion opens such a treasure of Blessings on the two sides which look towards the past or present Time, (as I have considered it) as it may very well take up both all the eyes of Cherubins in beholding the Mysteries, and all the hands of the numerous Israelites in gathering up all the Manna, that it contains: yet it hath one other side or prospect more, which goes beyond the two former, as much as the future Blessings exceed the present, and as the Glory, which we hope for, exceeds the small degree of grace, which we possess. The blessed Communion which is a special Instrument ordained of Christ both to present anew (as to our use) his *Passion*, and to convey on us the *present Graces*, which flow out of this *Passion*, doth there with all assure us likewise of all the *Happiness to come*; whereof the received Graces are a hopeful *Earnest*, and this Sacrament under this third notion, is a certain *Pledg*.

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hand for *Earnest*, and what is engaged by way of *Pledg*, come all to one, in point of Validity and obligingness: yet they quite differ many times both in their use and in their intrinsecal value. Whence it comes to pass, that *Earnests* may be allowed upon *account* for part of the *Payment* which is promised; whereas *Pledges* are recalled, and taken back; as the *Seal* and *Staff* of *Juda* once were. *Gen.* 38. Thus for example, *Zeal*, *Charity*, and these degrees of *Holiness*, which God bestowes at the use of holy *Sacraments*, will remain still ours in *Heaven*, and there make part of our *Happiness*; whereas the *Sacraments* themselves shall be kept back, and shall not appear more in *Heaven* then did the *Cloudy Pillar* in *Canaan*, or do now the shadows of the *Law* under the time of the *Gospel*. Certainly we shall have no need, either of these sacred *Images* of *Christ*, when we shall see him face to face, or of these *Pledges* to assure us of that *Glory*, which is to be revealed, when we shall actually possess it. But till that day, the holy *Communion* hath this third use, namely of being a *Pledg* and an assurance from the *Lord*, that in his good time he will crown us with *Everlasting Happiness*.

3. Our blessed Savior pointed at it,
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when He said to his Disciples, the Holy Cup being in his hand, that he would drink no more of that Fruit, till he should drink it new in the Kingdom of his Father. Luk. 22. 18. In the real purpose of God, his Church and Heaven go both together: That being the way that leads to this, as the Holy Place, to the Holiest: and both *Holy Place*, and *Holiest* come to this one Thing, which Christ calls the *Kingdom of God*. Let them not, whom He hath invited to eat and drink at Abrahams *Table*, trouble themselves about the Room where our blessed Savior will feed them; for tho it were but in this inferior part of the kingdom, where this Patriarck was *faithfull*, it is a sufficient assurance, that in time He will also make them sit in that other Palace, where this holy Man is now *happy*: and whosoever are admitted to the *Dinner* of the Lamb slain, *Matt.* 22. 4. unless they be wanting to themselves, must not doubt of being admitted to that wedding *Supper* of the same Lamb, who once was dead, but now is *Living for ever*. Luk. 14. 16. *Revel.* 19. 9.

4. The consequence and connexion that these two Festivals have one with the other, was most sweetly alluded to by our Savior, when he asked the Disciples, who

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who talked of sitting at his Right hand in his Glory, whether they could pass to it through the same *Baptism* and the same *Cup*. *Mark*. 10. 37. 38. And S. Paul meant as much, when he said that by the holy Eucharist we set forth the Lords death *till he come*. 1 Cor. 11. 26. Both referring and continuing this holy Mystery to the second *Coming* of Christ, not only as to the End, where it must cease: but chiefly as to the Scope, that it looks to; and to that happiness at his coming, where it must be full-filled. And truly, since our Savior scarce ever speaks of his own death, but as a forerunner and Preparative to his Resurrection: and often joines in one Clause, and delivers as it were with one breath, both his Cruicifixion and his Glory, *Mark*. 10. 34. it is very fit, unless we put asunder these two Things, which Christ commonly did put together, that the Sacrament which he instituted purposely to represent the one, which is already accomplished, should at the least cast an Eye towards the other, which we look for.

5. Nay, it must look and lead that way upon another and much stronger necessity. Our Savior hath given us three kinds of life by his Passion, and He promises to nourish and maintain us in every one

one of them, by these tokens of *Bread* and *Wine*, which he hath made his Sacrament. This Sacrament affords help and improvement for two as 'tis said before, but there is a third more, that we are not yet come to: This is that eternal Life, for which this present world is too vile an Element, and we our selves as yet too vile vessels. Till we acquire by Grace and pious Endeavors a greater Perfection; and till we grow to that stature as may fit us to bear up that weight of Eternal Glory: we are neither of age to enjoy our Inheritance, nor of ability to manage well that great Estate, and wear those noble Ornaments that attend it: and therefore it lyes hidden from us with Christ in God, and as it were under his Custody. *I know whom I have belived, and I am perswaded he is able to keep that which I have committed unto him against that Day.* 2. Tim. 1. 12. that is, by Faith we deposit this great Treasure in the hands of God to keep: and God by this Sacrament assures us and engages himself, that he will both keep it safe for us, and restore it to us whensoever we are fit for it.

6. This third use is the Crown and the Accomplishment of the two other: And tho the Sacrament hath three Faces, and looks three several waies, the
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Past, the present, and the future; yet as to the main end, these three aim at one and the *same Glory*. The first use of this Sacrament is to set out as new and fresh the great and holy Sufferings, which have purchased our Title to Everlasting Happiness: the second is both to represent the quality, and to afford us the help of all necessary Graces (true Effluxes of these Sufferings) to capacitate us towards it: and the third is to assure us that when we are capacitated by these Graces, God, and his Christ will faithfully surrender to us the Purchase it self, that is, eternal Happiness. And these three Parts put together make up the proper and true sense of these words, *Take and eat this is my Body*: for the consecrated Bread is not said to be the Lords Body only, because it represents the Lords Body, but because also as to our present use on Earth, it doth as good as exhibit it: and as to our Happiness in Heaven bought with the price of this Body, it is the most solemn Instrument to assure our Title to it.

7. Thus the consecrated Elements are no more the Body and Blood of Christ, in that sense that Pictures and Maps set about Rooms, are commonly called *Kings and Countries* only because they represent them: but as Patents also granted

ed by Kings, or other Deeds and Evidences left in our houses by our Ancestors, are called Lands, Estates, and Manors, because they convey over to us most really both the Title and Possession of all the goods which they mention. Represent to your mind Jacob dividing among his Children every Parcel of his Estate, and withall surrendring the Titles that belong to each Division; take thou this, Joseph, this is the *Field*, which my Grand Father Abraham bought of Hephron, and you Manasseh, come you hither, this is the *Land*, which I got from the Amorite. It is most certain that the surrendring such Instruments, (altho in themselves but Papers, or Parchments) is in very deed nothing less then giving away the very Lands. And Deeds and Lands may very well go together under one Name, since by giving whether Deeds or Lands, whether Patents, or Priviledges, Fathers and other Benefactors do both intend and effect the same Thing. If it happen somtimes among men that Right and Possession take not one way: that our best Titles are laid aside: and that we cannot enjoy those Estates, whereof either our Kings, or Fathers have left us most clear Evidences: this falls out so by unhappy Rencounters of either weakness,

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or injustice, or ignorance, which are not to be found in Christ. Here then Christ our blessed Savior being desirous before his death, as by a Deed of his last will, to settle upon his true Disciples both such a measure of his Grace in this life, as might in part make them Holy, and after this life such a fullness of all Blessings, as might make them eternally happy; He delivers into their hands, by way of Instrument and Conveyance, the blessed Sacrament of his Body and Blood, (the true Root and stem of all Blessings) in the same manner, as to his Intention, but in a surer way, as to the Event and effect, as Kings use to bestow Dignities by the bestowing of a *staff*, or *sword*, and Fathers pass as much as they please of their Estates on their Children, by giving them some few *writings*.

8. The true reason of all this, is because the Giver is not able to transfer into his friends hands Houses and Lands, because they are of an immoveable Nature: and therefore this must be supplied by substituting in stead of Lands, some Ceremonies, forms, or tokens, which may visibly pass from hand to hand: and shew to all ends and purposes both the Intention, that the one hath to pass away, and the power, which the other hath to take and enjoy
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what is given him. Now Christ and his Estate, his Happiness and his Glory, his Eternity and his Heaven, are not Things that may be moved more easily, then the Mountains or the Earth: and therefore not to be disposed of in any other real manner, then great immoveable Estates are. Therefore the Kingdom of Israel was once conferred upon David, with some drops of that Sacred Oil, which Samuel poured on his head. *1 Sam. 16. 13.* The Body and Blood of Jesus Christ is in *full value*, and Heaven with all its fulness is in *sure Title* instated on true Christians by those small portions which they receive at the Blessed Communion: the Minister of Christ having, as to this effect, as much power from his Master, for what he acts, as any Prophet or any Angel ever had, for what they did.

9. Hence it appears, what crime it is *not to discern the Lords Body*. It is to do worse then Esau did, who sold his Birthright for a trifle: it is to value at the same rate the Anointing of a *Prophet*, and the composition of a *Persuader*: it is to take the Lords Body for a despicable Morsel of Bread. In a word, 'tis to perform the action of a Beast, that devours but the gross and earthy Matter of this Sacrament: and have nothing

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nothing of a Christian or rational creature, who elevates his Soul to that Body, which by Christs institution it represents, and to the Price of that Body, which it promises. For since the proper essence of Sacred signs or Sacraments consists not in what they *are* in their nature, but in what they *signify* by divine institution: hence it happens infallibly, that when the Sacraments are abused, the injury must needs light, not upon them in their own natural Being, *Bread, Wine, and Water*, which upon this account are not at all considerable; but upon the Holy mysteries, the Body and Blood of Christ himself, who is the main object of their formal Being, that is, their Signification. And therefore the Apostle speaks most exactly, when he saies, that whosoever eats of this *Bread unworthily*, doth not *discern*, or doth not sanctify, but uses as a common and profane thing, the very Body of Jesus Christ.

II. In this profane want of Discerning, 'tis hard to say whether the Sin, or the Punishment be the greater. For the sin is abominable, since not the Bread, but Christ himself suffers the wrong: the *Bread* being not here concerned at all, nor more abused by the Villain that abuses the *Sacrament*, then is the Earth, the water

water or any other common matter of human Bodies, by the Murtherer, that kills a *Man*: or then are Brasse and Marble by the Rebels, who pull down their Princes *Statues*, or then Parchment, Paper, and Ink, by that unnatural Son, who tears and tramples upon the Deeds, and the last will of his Father. Only there is this difference, that in these last Instances, the Outrage proceeds but from the Earth, the Brasse, the Marble, the Paper, and other such common Matter, to the Man, King, or Fathers persons, who should have bin considered, and who alone suffer the wrong: whereas in abusing the blessed Sacraments the sin flies a great deal higher, namely to the very Face of Jesus Christ, for whose Body and Blood they stand. So that as the Holy Communion is not exposed in the Church under the notion of Bread and Wine: the faithful Communicants do appear there to receive Christ, and the faithles to abuse Him.

II. But if this Attent is impious, the Punishment that attends it, is most dreadful. It is a very sad mischance when Dogs or Apes tear like lose paper all to fitters the Titles and assurances of a good Estate: and who would not pittie that wretch, who in his mad Passion had thrown into the sea, the very Keyes, which

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which were given him, to Justify the Propriety of vast Treasures, in such Houses, as these keyes might open. Blind Villains, you cannot discern, either among these Papers, the Original *Deeds* of your Estate: or among all these Instruments the *keyes*, that might both assure and give you admittance to immense Riches. Whensoever you eat of this Bread, and drink of this Cup thus unworthily, *unhappy* men, you do not discern the Pledges of your *Salvation*: nay most *Impious* as you are, you neither discern nor will honor the Body and Blood of your *Savior*, which would bring salvation to you. At once both impious and unhappy men, you despise and cast away from you, both the *Salvation* and the *Savior*.

12. Lord Jesu! who hast ordained this Mystery for a Communion of thy Body: for a Means of advancement and proficiency in Holiness: and for an infallible Pledg of Eternal Salvation, which thou hast purchased by thy Body, and which thou preparest thy People to receive

receive by this Proficiency in Holiness; now Lord in mercy look on me, help my unbelief, increase my Faith, and order the Soul of thy Servant, who is to take these Holy Things. Then since thou thy self originally givest them, (tho not immediately, but by the ministry of thy Disciples, *) In giving them bless them also: and bless them whilst I receive them: that they may be efficacious to settle me in the Communion of thy Sufferings which they exhibit and shew forth: to feed me with that living Bread, which they present: and to sanctify me for that eternal Happiness, which they promise. O Lord thou knowest my simpleness, my Groaning is not hid

* Joh. 4. 1.

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from thee look on a poor Sinner
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Lord my God, remember me now,
when thou art come into thy
Kingdom. * Amen.

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gon up on high, there to receive
Gifts for men; fill my Heart
I beseech thee with blessings out
of thy holy Seat as now thou fil-
lest my Mouth with the Holy
Things of thy Church, and so
dispose me by thy Grace to eat
both spiritually and really the Flesh
of that Sacrifice, which thou didst
offer without the Gate, and which
this Sacrament sets before me
here in thy Courts, that thence I
may be admitted into that Holy-

* Luke 23. 42.

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est Sanctuary, which thy Sacrifice hath opened, and which this Sacrament invites me to. This is the Bread which the Lord hath prepared for his Children, and which he sends me now by the hand of one of his Angels. O that in the strength of this Meat, I may walk as Elijah did, my forty daies, or as Israel, my forty years, and come at last to that Holy Mountain, where without the help of any Bread, or the Ministry of any Angels, I shall see my God face to face. Eternal, and blessed, and blessing Spirit of God, bless me now, and help me to drink so worthily of this fruit of the Vine, that I may drink it new in the Kingdom of my Father. Amen.

SECTION

SECTION VI.

Of the Holy Eucharist, as it implies a Sacrifice. And first of the Commemorative Sacrifice.

1. **I**T is a certain truth that there never was on Earth a true Religion without some kind of Sacrifices: and 'tis a very great lye to say that now the Christian should want them. The Jews and the Pagans, who first aspersed the Church of Christ with this slander, did it upon such a reason, as became them, because they saw neither Altars set up, nor Beasts slain and burnt among them. Thus the Pagans accused the Jews of adoring nothing but Clouds, because they had no Gods of Stone, or Silver in their Synagogues: and thus silly men may think now, that the world is destitute of Angels, because they do not appear so often as they did in ancient times, in the shape and forms of Men. The truth is, as what appeared like a Body, was not an Angel: nor what was Stone, or Silver could be a God: Neither the slaughter of poor beasts could ever be true Sacrifices. *Thou delightest not in Oblations, the Sacrifice of God is a broken Spirit.* Many among the Jews much less quick sighted then the Prophets were, confessed

confessed as much: nor certainly could any reason permit them to imagine, that Flesh and Blood, which in all their Scriptures passes both for the weakest and the vilest of Things, could be the best and the soundest part of Sacrifices.

2. Of all the Carnal Sacrifices, which the Jews do reduce to six kinds (besides many more Oblations) none ever had any saving reality, as to the washing away of sins but in dependance on Jesus Christ our Lord: and as to our service and duty towards God, which they were also to represent, none had this second end so fully performed under the Law as it must be under the Gospel. The blessed Communion alone, when whole, and not mutilated, concentrates and brings together these two great Ends (full Expiation of sins, and acceptable Duty to God) towards which all the old Sacrifices never look't, but as either simple Engagements, or weak shadows. As for the first, which is Expiation of sins; 'tis most certain that the Sacrifice of Jesus Christ alone hath bin sufficient for it: and that if all both men and Angels were joined to it, it were not to add too, but to receive from its fulness. It is most certain also, that this great Sacrifice being both of an infinit virtue to satisfy the most severe Justice, and of

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an infinite virtue to produce at once all the Effects, that can be expected of it; it were impiety to think, it should need to be don again, as weak and infirm Causes must, in order to make up by degrees and at several times their full Effect. This was perhaps the want of Faith, which the holy Scriptures taxes in Moses. *Num. 20. 12.* (which it is hard to find in any thing els) to strike a second time, and without order, that mysterious Rock, which to strike once had bin enough: for this second blow could proceed but of a faithless mistrust that the first, which alone was commanded, could not suffice. But it were a much greater offence both against the Blood of Christ, to question its infinit worth, and against the infinitness and Immenity of this worth, to charge it with som Emtiness, which any reiteration should fill up. Therefore as the Expiatory Sacrifice, which Christ offered upon the Cross, was infinitely able to do at once whatever an infinit number of other Sacrifices had bin able to do, either all together at one time, or each of them severally during the succession of all Ages, the Offering of it must needs be one only: and the Reiteration of it were not only superfluous as to its real effect, but also most injurious to

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Christ in the very thought and Attempt.

3. Nevertheless this Sacrifice, which by a *real Oblation* was not to be offered more then once; is by an Eucharistical and devout Commemoration to be offered up every day. This is what the Apostle calls, *to set forth the death of the Lord*; to set it forth I say as well before the Eyes of God his Father, as before the Eyes of all Men: and what S. Augustin did explain, when he said that the holy Flesh of Jesus Christ was offered up in three manner, by *Prefiguring Sacrifices* under the Law, before his coming into the World: in *real deed* upon the Cross: and by a *Commemorative Sacrament*, after he is ascended into Heaven. All comes to this first, that the Sacrifice, as tis it self and in it self, it can never be reiterated; yet by way of devout Celebration and remembrance it may nevertheless be reiterated every day. Secondly, that whereas the Holy Eucharist is by it self a *Sacrament*, wherein God offers unto all men the Blessing; merited by the Oblation of his Son; it likewise becomes by our Remembrance, a kind of *Sacrifice* also; whereby, to obtain at his hands the same Blessings, we present and expose before his Eyes that same Holy and precious Oblation once offered. Thus the ancient

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Israelites did continually represent in their Solemn Prayers to God, that Covenant which he had made once with Abraham Isaac and Jacob their Forefathers. Thus did the Jews in their Captivity turn their Faces towards either the Country or the Temple where the Mercy Seat and the Ark were, which were the Memorial of his Promises, and the Sacramental Engagement of his Blessings. And thus the Christians in their Prayers do every day insist upon, and represent to God the Father the meritorious Passion of their Savior, as the only sure ground, whereon both God may give, and they obtain the Blessings, which they do pray for. Now, neither the Israelites had ever Temple or Ark or Mercy seat, nor the Christians have any Ordinance, Devotion or Mystery, that may prove to be such a blessed and effectual Instrument to reach to this Everlasting Sacrifice, and to set it out so solemnly before the Eyes of God Almighty, as the Holy Eucharist is. *To men* tis a Sacred Table, where Gods Minister is ordered to represent from God his Master the Passion of his dear Son, as still fresh and still powerful for their Eternal Salvation: *and to God* it is an Altar whereon Men mystically represent to him the same Sa-

crifice as still bleeding and still sueing for Expiation and Mercy. And because it is the High Priest himself, the true Anointed of the Lord, who hath set up most expressly both this Table and this Altar for these two ends, namely for the Communication of his Body and Blood to Men, and for the Representation & Memorial of both to God; it cannot be doubted, but that the one must be most advantageous to the penitent Sinner, and the other most acceptable to that good and gracious Father, who is alwaies pleased in his Son, and who loves of himself the repenting and the sincere return of his Children. *Luke 15. 22.*

4. Hence one may see both the great use and advantage of more frequent Communion: and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our Grief, our Prayers, and our Praises before the Lord in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray, without a Communion, as did the old Israelites, to worship without a Sacrifice. On solemn daies especially, or upon great Exigencies they ever used this help of Sacramental Oblation as the most powerful

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ful means the Church had to strengthen their Supplications, to open the Gates of Heaven, and to force in a manner God and his Christ to have compassion on them. The People of Israel for the better performance of Prayer and Devotion went up to the Tabernacle and the Temple, because (besides other Motives) both these were Figures of that Body which was to be sacrificed. Wherefore Christ calls his Body *this Temple*. *Job. 2. 19.* and the first Christians went up to their Churches, there to meet with these Mysteries, which do represent him both as already sacrificed, and yet as in some sort offering and giving up himself. Those in worshipping ever turned their Eyes, their Hearts, their Hopes towards that *Altar* and Sacrifice, whence the High Priest was to carry the Blood into the *Sanctuary*: and these looking towards the Cross and their crucified Savior there, through his Sufferings hope for a way towards Heaven; being encouraged to this hope by the very *Memorial*, which they both take to themselves and shew to God of these Sufferings. Lastly, Jesus our Eternal Priest, being from the Cross, where he suffered without the Gate, gon up into the true Sanctuary which is Heaven, there above doth continually present

both his Body in *true reality*, and us as Aaron did the twelve Tribes of Israel in a *Memorial*; *Exod. 28. 29.* (an on the other side we beneath in the Church present to God his Body and Blood in a *Memorial*, that under this shadow of his Cross, and image of his Sacrifice, we may present our selves before him in very deed and *reality*.)

5. O Lord who seeft nothing in me, that is truly mine, but Dust and Ashes, and which is worse, sinful flesh, and Blood; look upon what I have of thee, some small Remnant of thine Image, some small beginnings of thy Grace, and some light sparks of thy Spirit. But because all these are defective, supply them, O Lord, with thy mercy, and with the Sacrifice of thy Son. Not unto us, O Lord, not unto us, but to thy Name, and thine Anointed give
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the praise. Turn thine Eyes, O Merciful Father, to the satisfaction and Intercession of thy Son, who now sits at thy Right Hand: to the Seals of thy Covenant, which lye before thee upon this Table: and to all the wants and distresses, which also thou seest in my heart. O Father glorify thy Son whom thou hast sent into this World: O Son bless thou this Sacrament which thou hast ordained for thy Church, and send with it some influence of that Spirit whom thou hast promised to all Flesh: that by the help of these Mercies, the World, the Church, our Flesh and Souls may glorify thee now and ever Father, Son, and Holy Spirit. Amen.



SECTION VII.

Concerning the Sacrifice of our
own Persons.

1. **I**T is either the Error, or the incogitancy of too many Christians, which makes them sometimes beleive and oftener live, as if under the Gospel there were no other Sacrifice but that of Christ upon the Cross. It is very true indeed there is no other, nor can there be any other sufficient, and proper for this end, of *satisfying* Gods Justice, and *expiating* our sins. *I have troden the Winepress alone, and of the People there was none with me; I looked and there was none to help.* Esay. 63. 3. 5. In this respect, tho the whole Church should in a Body, offer up her self as a burnt Sacrifice to God, yet could she not contribute more, towards the bearing up or bearing away *the wrath to come*, then all those Innocent souls, who stood neer Jesus Christ when he gave up the Ghost, did towards the darkning of the Sun, or the shaking of the whole Earth. But that which is not so much as useful, much less *necessary* to this Eternal Sacrifice, which alone could *redeem* Mankind, is indispensably both necessary and useful, that we may have a share

share in this *Redemption*. So that if the Sacrifice of our selves, which we ought to offer up to God, cannot *procure* Salvation: it is absolutely necessary to receive it.

2. As the old Law never introduced Aaron officiating before the Lord, without the whole People of Israel, represented both by the twelve stones on his Ephod, and the two other on his shoulders: *Exod. 21. 12. 30.* The Gospel most commonly describes Jesus Christ and his Church, not only as two Parties, that do nothing the one without the other but sometimes also as one Person alone: as particularly; *1. Cor. 12. 12.* Christ acts, officiates and suffers for his Body, in that manner that doth become the Head: and the Church imitates and follows all the motions and sufferings of his heavenly and holy Head, in such a manner as is possible to its weak Members.

3. The main if not the whole Divinity of S. Paul as well in point of faith, as of Christian life, runs upon this *Conformity* both of actions and sufferings: And that of S. John likewise upon this same *Communion*. The truth is, Our Savior had neither Birth nor Death nor Resurrection here on Earth, but such as we ought to *conform* us to: as he hath neither

ther Ascension, nor Throne, nor Everlasting life, nor Glory, but such as we may also have in Heaven *common* with him.

4. This *Conformity* or likeness to Christ, which (as the Hebrews use to speak,) is *the foundation and Pillar*, that is, the grand Principle of the whole Christian institution, relates more directly to our duty about his *sufferings*; and then to our happiness about his *Exaltation*. And the *Communion*, which is the other great fundamental, that S. John hath still in his Mouth & points more at this, and presupposes that. And both make up a full Comment upon the words which our Savior so often commanded his Disciples *to follow him*; thereby signifying both the Labor, and the success of this most Important *Journey*, for without doubt we shall follow him into Heaven, if we will follow him here on Earth: and we shall have *Communion* with him in his *Glory*, if we will keep *Conformity* with him here in his *Sufferings*.

5. These three expressions *to Follow*, *to be like* or *have Conformity*, and *to have Communion*, which are the most essential Clauses in the charter and charge of Christianity, are not to be limited to the imitation of Christ's Moralls only,

ly,

ly, as when he bids us *be Holy as he is Holy, &c.* but they oblige all his Disciples to follow and imitate him likewise, as much as in them lies, throughout all the other parts of his life, and the very functions of his Offices. For we must be regenerated in his Birth, dye on his Cross, be buried in his Grave, bear his shame in his Tribulations; in a word, Christ and Christians are and must be continually together, *Where I am there my servant shall be also. Joh. 12. 26.* But of all these Duties the most fundamental and most indispensable, is that of bearing part of his Cross and dying with him in Sacrifice.

6. Never did the Son of God intend any more to offer himself for his people, without his people, Then did the High Priests of the Law to offer themselves for Israel without his Ephod, the memorial of them. Christ presented himself to God, in this great Temple, which is the World, at the head of whole Mankind, as did the first born of Egypt, who also did prefigure him every one in his house, at the head of his family. He came as a voluntary Victim to the Altar, being attended on by his *Israel*, who as it were with their hands laid all their sins upon his head. Therefore as it was necessary,

necessary, that they, who sought for Attonement, should wait upon the Sacrifice, and that whosoever would escape the destroyer, or other Plagues, should keep themselves within that house, where either the first-born, or the Paschal Lamb was destroyed: by the same necessity, whosoever do pretend to Eternal Salvation, must needs appear within that house, about that Altar, and that Cross, whereon this first born of every Creature, and this Eternal both Priest and Sacrifice was pleased to offer up himself.

7. By this standing and appearing at the Altar under the Law the sinners indeed did not dye; the *Victim* alone being burned and destroyed: but because they laid their hands on it; when it was dying, and fell (for prayer and worship) on their faces down to the ground, when it did fall bleeding to death, They were as well as the very victim, reputed to *Offer* up themselves. So the truest Christians likewise are neither crucified, nor destroyed in that manner, that their Master and Savior was: yet 1. because they look towards, and cast themselves upon his Cross and Sufferings, as the only means both of expiating for their sins, and of Salvation for their Souls, 2. because of the great and sharp

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sharp grief, which they do suffer who sincerely think on the Son of God thus dying, and which is more, thus dying only for their sakes; which to them is as it was to the Blessed Virgin a sword to pierce their hearts, and likewise to pierce and crucifie to death their Sins: 3. because their whole Body of Sin, being by this Crucifixion, really overmastered and wounded, there remains no life in them, but what they may, and will offer up and dedicate to Gods Service; The Savior thus offering himself, and the saved so united to him by faith, so plunged both into the Communion of, and grief for his Sufferings; and so resign'd up and consecrated to his Will for the remnant of their life, are both accounted before God for one and the same *Sacrifice*.

8. It is the same, first by *Imputation*: such as were the first fruits and the *Lump*, Rom. 11. 16. The Eares of Corn and the Harvest, which were both together involved in, and made holy by *one Offering*. Levit. 23. 10. 11. In this sense Jesus Christ dying upon the Cross, was made the first fruits of them that offer themselves to God, that they may be sanctified by his death and Sacrifice. *If one be dead then all are dead*; as he was made the first fruits of them that sleep, that

that they should be quickened by his Resurrection. But secondly as the Lump or mass may in some case either lose or not get at all the priviledg and holiness of the first *Fruits*, (for example, a few sheaves of Corn, which the Worshippers had offered unto the Lord, could by no means sanctify that Harvest, which afterwards should be eaten in the Service or in the Temple of an Idol;) Two real Actions are required to make good this Imputation, and to join the Christians to the Sacrifice of Christ their Head.

9. The first is, that they endeavour to crucify their sinful members, as really as Christ himself had his sinless Body crucified. So that the feet, that before did run to Evil, the violent hands that did injure, the greedy eyes that did covet, and all those members of the Flesh, that were weapons of wickedness, may by this Cross and Sacrifice be most really bound, and in a good measure destroyed as to their Corruption. *I do glory in the Cross of Jesus Christ, by which the world is crucified unto me, and I unto the world.* Galat. 6. 14. So Jesus Christ and his whole Church, and in this Church every true penitent Sinner being joined all together, do make up that compleat Sacrifice, which seems to have bin prefigured by the Sacrifice at the consecra-

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consecration of Aaron; *Exod. 29. 13. 14.* whereof the kidneyes and the fat about the Inwards, were burnt as a sweet smelling Oblation on the Altar: but all the Flesh, the Skin, the Feet, the Dung, (Instruments and Emblems of Sin) were thrown and burnt without the Camp. For Jesus Christ and his Church to concur together in one Oblation, that the Blessed Savior contributes all that can go up into Heaven to please and appease God: and we on our Part do contribute, but what deserves to be removed out of the way, the Corruption and Smell of sin. The second necessary Condition to the aforesaid Imputation (for no imputation either to life or death can be just without some real grounds to support it) and to incorporate us into the Sacrifice of Christs Body, is a serious resolution of piety, and universal consecrating both of our Persons and of all our Actions to God. *I am crucified with Christ, that I may live to God. Now it is not I that live, but Christ, who lives in me, and the life which I now lead in the Flesh I live by the Faith of the Son of God, who loved me, and gave himself for me. Galat. 2. 19.* This place must be so rendred according to the distinction of both the Greek Copies, and all the Orientall Versions.

And

And this Act of the Church consecrating her self to God, and joining her self so to Christ as to make but one Oblation with him, is the Mystery represented by the *daily Sacrifice*. Exod. 29. 38. Numb. 28. 3.

10. This Sacrifice did consist of two parts. The first and cheifest was the *Lamb*; that did foreshew the Lamb of God: and the second was the *Meat and drink-Offering* made of flower mingled with Oil and Wine: all which being but an Additional thrown on the Lamb, morning and evening, was counted but for one and the same Sacrifice. Those *Secondary Oblations* so thrown and burnt upon the main Sacrifice, signified properly these Offerings, which Christians must present to God, of themselves, of their Goods, and of their Praises. From this Meat and Drink Offering which was added to more substantial Sacrifices, came the Bread and Wine to be used at the celebration of Christs Death. Which Bread in the Communion considered as *Sacrament*, signifies the *natural*, but considered as *Sacrifice*, it represents the *mystical Body* of Christ, that is his Church. For we that are many saith the Apostle 1. Cor. 10. 17. *are one Bread*. To this purpose the holy Martyr Ignatius *Epist. Rom.* being ready to be offered up by Martyrdom,

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tyrdom, said he was the *wheat* of God, which was to be ground by Beasts teeth. Soon after the Church added *Oyl* and *Frankincense* to *Bread* and *Wine* to make up the whole *Meat Offering* which consisted of these four Things. The truth is, all what we can offer upon our own account, is but such an Oblation as this Meat and Drink offering of Moses was, that cannot be presented but by the virtue and merits of Jesus Christ, who supports it: and that can never ascend up to Heaven but along with the sacred smoke of that great Burnt Sacrifice, which is to carry it up thither. For on the one side our own persons, our works, or any thing else that may be ours, are by themselves but weak, unsubstantial kinds of Offerings, which cannot be presented unto God, otherwise but as these Additional Oblations, which from themselves fall to the ground, unless a more solid Sacrifice do sustain them: And on the other side, this solid and fundamental Sacrifice upholds, saves and sanctifies, but those persons and thing, that according to the Law of Moses his Meat Offerings, are thrown into this his fire, are allowed upon his Altar, and are together with him consecrated to God by him.

11. For this cause it is, that as soon

as the Prophet had preached the coming of this Everlasting Sacrifice, and the propitiation and happiness, which it would spread over all the world; he foretels at the same time, that the Apostles and their successors: (whom he designs by expressions proper to that OEconomy, under which he did live) should bring the Nations from all parts of the Earth, as *an Offering unto the Lord*. Esay. 66. And to the same purpose St. Paul himself speaks of his Evangelical Office as of a *Sacrificing Priesthood*; and of the Gentiles, whom he did convert to Christ, as of so many *Sacrifices* which he presented to the Lord. *I exercise*, saies he, *in the Gospel a holy Sacerdotal Priesthood* (for the word *ἱερωσύνη* signifies both) *that the Oblation of the Gentiles may be acceptable, being sanctified by the holy spirit*. Rom. 15. 16. Hence proceeds that Method, which he observes most constantly, never to preach the Faith in Jesus Christ, without inviting presently the Beleivers to *Offer up* unto God, either their Bodies and Souls: as Rom. 12. or their works of Holiness, of praise, of Charity, &c. as every where else. And these are the Spiritual Offerings which every true Christian must join to cast upon the fundamental Sacrifice of Christ Jesus.

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12. We know indeed that the universal Assembly of Christians, could never meet at the same time, or place, either to follow Christ in a Body, when he went to offer himself for them; or to fall upon their faces and prostrate themselves to the ground, when he bowed his head under their Sins: Providence that scatters men up and down throughout all places and times of the world, permitting no possibility of such a general meeting. But the Sacrifice of Christ, tho it was confined to few hours and to a small parcel of Ground as to the *Suffering*; yet being everlasting, infinit, and still the same, *as to the sufficiency and virtue of it*, coextends it self most perfectly to all both times and places, when and where those scattered members, will ever come to Offer up themselves to God with their head. And besides this, the second part of his Sacerdotal office, which consists in *interceding*, continuing still in the very *Act*, till the Worlds end; They that could not embrace his Cross, and join with him at that same time that he Offer'd himself, may do it every day, and humble themselves like poor victims loaden with sins and miseries, at the same time, that now he continues still actually *interceding*. So in all Places, at all times,
and

and upon any emergencies, whensoever the Beleivers will present themselves unto God, both with and by his Son Jesus, they may still receive the favor of acception, and that real efflux of saving Odor from Christ, which was represented by that typical holiness, which the additional Oblation did receive from the principal Sacrifice, when it was adjoined to it. Whereas it is most certain, that all the Merit and Blood of Christ shall no more save Men that will not draw neer and join themselves to conformity and Communion of his Death; then the continuall and other burning Sacrifices, were ever able to consecrate, that meat, that Wine, that Oyl, and that Frankincense, which were not brought, nor burned upon the same Altar with them.

13. Now tho all men be called to this conformity and Communion in the Sufferings of Christ, from the time of those sufferings, until there be no times at all: and altho the daies of our present live, have all the priviledg which these seven feast daies once had, when every one might gird his loins, eat his unleavened bread, and kill his own Bullock, as the Priest did sacrifice the Paschal Lamb; (which Bullock was super-added to the Paschal Lamb, that both

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might better suffice for the 7 Festival daies, besides its other ritual and figurative importance as a Sacrifice :) it is certain , nevertheless that there are two more special and extraordinary daies , wherein Christians are invited by more urgent and proper Circumstances , to present their Souls and Bodies by way of Second Offering upon the Sacrifice of their Savior. The first is past , and that was when the Savior offered himself to death: when Heaven and Earth , Temple and Graves shook at the blow that killed him ; when pious Souls either stood immoveable as the Blessed Virgin hard by his Cross , or in a manner crucified themselves , beating their breasts as the Daughters of Jerusalem : and when every Disciple might by the very conjuncture of all the things he saw , be moved to say as Thomas, *Let us go and let us dy with him.* Job. 11. 16. The other time most favorable and proper , next to that of his real Passion , is that of the holy Communion ; which , as it hath bin * explained , is a Sacramental Passion , where tho the Body be broken , and the blood shed , but by way of *representative Mystery* , yet both are as effectually , and as truly offered for our own use , if we go to it worthily , as when

* *Gelas. Cyric. part 2. cap. 21.*

that

that holy and divine Lamb did offer himself the first time.

14. Therefore whensoever Christians approach to this dreadful Myſtery, and to the Lamb of God *lying and ſacrificed* (as ſome ſay that the holy Nicene Council ſpeaks) *upon the holy Table*; it concerns their main intereſt in point of Salvation, as well as other duties, to take a ſpecial care, not to lame, and deprive the grand Sacrifice of its own due Attendance: but to behave themſelves in that manner, that, as both the principal and additionall Sacrifices, were conſumed by the ſame fire, and went up towards Heaven in the ſame flame; So Jeſus Chriſt and all his Members, may jointly appear before God: this in a Sacramental Myſtery, theſe with their real Bodies and Souls, offering themſelves at the ſame time, in the ſame place, and by the ſame Oblation. So that whoſoever are attending on this Sacrifice, ſince they do it in remembrance of their Saviour, once *really* dead, and every day *ſacramentally* dying for them (do this in remembrance of me) they do it in ſuch a manner, 1. as may become faithful Diſciples, who are reſolved to dy both for and with their Maſter: 2. as true and ſincere Members that cannot outlive their own head: and

and 3. as truly penitent sinners, who dare not look for any share in the Glory, and Redemption, and session at the right or left hand of their Savior, unless after their way they undergo the same Baptism, unless they will drink the same Cup; and unless they enter really into the Communion of that Sacrifice and those Sufferings, which their Master, their head, and their Savior hath passed through, and which this very Sacrament engages them to.

15. Now, this *Communion* doth require, first a *Conformity of Actions*, that may in some sort correspond to all what Christ hath done as *Priest*: Secondly another *Conformity of mortifications*, and passions, that may likewise answer to whatsoever he hath suffered as a voluntary *Victim*. As *Priest*; (for in this occasion all Christians after the example of their Savior, become Priests, since they offer themselves to God) to follow all the steps, and take upon them all the preparations, the Course of life, and the like dispositions of mind, which were seen in this Blessed Melchisedeck, when he presented himself to God. To this effect the faithful Worshipper, presenting that Soul and Body, which God fitted him with at his coming into this World, will lay them down at the Altar.

Lo I come, *if this Soul and Body may be useful to any thing*, here they are both to do thy will O God. * *And hereafter if it please thee, to use that power which thou hast, as Creator over Dust and Ashes, over weak flesh and Blood, over a brittle vessel of Clay, over the work of thine own hands; Lo here they are to suffer also thy good pleasure. I do now protest to my God, that if he please to afflict me either with pain or dishonor, I will humble my self under it, and be obedient unto death, even unto the death of the Cross. † Whatsoever may happen to me either from the Jews, or Gentiles, from my Neighbors, or from strangers, since it is my*

* Hebr. 10. 5. 7. † Phil. 2. 8.

God that emploies them, tho they
neither know, nor think it so; un-
less at the same time God help me
to some lawful means of securing
my self against their wrongs. I
will not hereafter open my
mouth before the Lord, who
doth strike me, except only to sing
the Psalm, after I have eaten
some bitter Herbs that belong to
this Passover; and to bless the
Lord who gave them me; and in-
treat him for the wicked, who
perhaps hath maliciously gathered
them. Hereafter no man can take
away any thing from me, no Life,
no Honor, no Estate, since I am
ready of my self to lay them
down, as soon as I can perceive that
God requires them at my hands.
Nevertheless, O Father, if thou

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be willing, remove this Cup from me; yet if I must drink it, thy will be don. *What kind soever of suffering hereafter may trouble my Flesh, or what kind soever of Agonies may perhaps worse trouble my Spirit, following the example of this High Priest, in the midst of his bitterest pains, O Father, into thy hand^b I will ever remit my life, and the dearest concerns that attend it. And if thou be pleased, that either I live yet awhile, or not; I will with my Savior bow down my head,^c I will adore thee under my burthen, and humble my self under thy hand; I will give up all what thou wilt be pleased to ask, Goods, Joys, &c. until at last, I surrender and give up the Ghost.*

^a Luke 22. 42. ^b Math 26. 42. ^c Luke 22. 46. ^d Joh. 19. 30.
Joh. 19. 36.

16. To this first part of our *Conformity* with Christ as *Priest*, must be referred, whatsoever we read he did from his last Passover to his Passion, as far as we can imitate it: as when he washed the Feet of his Disciples: when he prayed for his Murtherers: when he received with a mild reply the rashness of him that struck him, committing all the rest to God: when he took that charitable care of gently restoring the ear to an insolent Fellow named *Malchus*: when his dismalest Agonies never kept him from comforting a Penitent, *This day shalt thou be with me in Paradise*, Luke 23. 43. nor from instructing Good pious Souls, *ye Daughters of Jerusalem, weep not*, &c. nor from interceding for his cruellest Enemies, *Father forgive them, for they know not what they do*: nor from taking care for his Relations, *Woman, behold thy Son*, &c. John 19. 26. Hereupon the success of these both Active and Passive Dispositions, must needs be this, That God looking first to *Abel*, and finding him to be endued with that spirit of Humility, of Charity, of Meekness, and of Patience, *which was also in Christ Jesus*, Philip. 2. 5. he certainly will be pleased to look also upon his *Sacrifice*, Gen. 4. 4.

17. Besides this first Conformity of

holy Dispositions, and as it were *Sacerdotal Ornaments*, between Jesus and his Disciples, considered as they are Priests: there must needs be also a conformity of Death and Passion between them, being considered as Sacrifices. The first Conformity, which regards Personal and Priestly Endowments, is never so exact, nor so full, as to adorn inferior Priests with all the proper Attire of *Aaron*, his *Golden Plate*, his embroidered *Ephod*, or his *Miter*, or his *Breast Plate*: yet it is never so defective, but that he and they may without indecency, notwithstanding the inequality of their Garments, officiate at one Altar. The second Conformity which regards the Sacrifice is yet much shorter than the first, being between things, not only unequal in degrees of perfection, but different in their nature. For really the Sacrifice of a living Creature, as the Lamb was, could not differ so much in nature from dead and inanimate Offerings, such as the Meal, the Oil, and the Wine were, which as secondary Sacrifices were added to the first; as the Sacrifice of Jesus Christ differs from what poor Christians, either are in their nature, or can offer up to God in Sacrifice. For of these two Sacrifices as to their proper conditions, The one is Divine, Almighty,

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mighty and all Holy; and the other is human, infirm, and sinful. And as to their several ends, The one is made to procure and work Expiation, and the other only to get some capacity to receive it. The first and prime Sacrifice imparts to the second its Righteousness, and the second is thrown upon the first as a burthen, only to charge it with all its sins. Nevertheless, as under the Law, the *Lamb*, and the *Oblation* added to it, did joyn in one Sacrifice, because both were offered upon one Altar, and consumed by one fire: so under the Gospel, Christ and his People are accounted for one Oblation, when both in their own proper way are consecrated by the same Cross, and are in some manner alike obedient to death. *For we have been planted together in the likeness of his death, knowing this, that our old Man is dead, &c.* Rom. 6. 5, 6.

18. By this likeness or conformity of Sufferings, Christ is dead once to satisfy the rigor of the Law, and so must Christians destroy their sins and mortify themselves, that they may observe hereafter the Righteousness of the Gospel. Christ during that terrible storm that made him weep and cry aloud, *Matt. 27. 46, 50. Luke 23. 46. Hebr. 5. 7.* did suffer such a heavy punishment as might

satisfie Gods Justice: And his Mystical Body must every day both undertake and suffer such Fatherly Corrections as may overmaster their own Sins. In a word, the Holy Savior was willing to be Crucified, because this dismal Execution was indispensably necessary to turn away the Wrath to come: and his true Members must be willing to Crucifie themselves with him, because this Discipline is as indispensably necessary to destroy in them by degrees that inward Corruption which would bring back again this wrath.

19. *O Father of Mercies, I beseech thee, both by the merits of thy Son, who now intercedes in Heaven, and by that bloody Sacrifice which he hath offered on the Cross, (whereof thou seest the Sacrament upon This Table) this Day be pleased to receive me into the Communion of his Sufferings, and hereafter into the Communion of his Glory. Cast*
not

not away from thee in displeasure
the Elevation of these hands ,
which I will fasten to his Cross ,
so far as they may not offend ,
and which I do now stretch before
thee with a true desire that here-
after they may serve thee ; neither
despise the Sacrifice of a poor
Soul , which also his Cross hath
wounded with the sense of her mi-
sery, and by this wound laies it
open , both to pour out her own
prayers , and to gasp after thy
mercies. O God and Father, be-
stow on me such a measure of that
Spirit, through which thy Son
offered himself, * as may san-
ctifie for ever, the Body and Soul
which now I offer; and may likewise
help me to perform the service
which I do promise. A Spirit of

Contrition, that I may sufficiently detest those sins, which did deliver my God to death: then a spirit of Holiness, that I may never be tempted to them any more then a crucified man can be tempted. O let this crucified Body, which I present to thee for such, never be untied from his Cross, either to fall to those violences, that have peirced my Saviors hands, or to fly up to those vanities, that have crowned his head with Thorns; or to follow unjust pleasures, that have filled his dear Soul with greif, that have filled his Entrails with Gall. Arm and Rod of the Lord, who in thine Anger didst revenge all these sins upon my Savior, in thy mercy correct and destroy them also in me. So my God accept of a heart, that
sheds

sheds now before thee its Tears, as a poor Victim does its blood: and that raises up unto thee all its desires, its thoughts, its zeal, as a Burnt offering doth its flames. Finally since my Sacrifice can be neither, holy, nor accepted, being alone: Accept of it, O Father, as it is an Oblation supported by that Sacrifice, which alone is able to please thee. Receive it clothed with the Righteousness of thy Son, and made acceptable with that holy Perfume that rises from of his Altar: And grant that He who sanctifies, and they who are by him sanctified, may be joined in one Passion, and may enjoy hereafter with thee the same Glory. Our Father which art in Heaven, &c.

SECTION VIII.

*Concerning the Oblation of our Goods and
Alms, or the Sacrifice of
Justice.*

1. **I**T is an express and often repeated Law of God by *Moses*, and nowhere repealed by Christ, that no worshipper shall presume to appear before him with empty hands. Sincere Christians must have them full at the receiving of the Holy Communion, with four distinct sorts of Sacrifices. 1. The Sacramental and Commemorative Sacrifice of Christ. 2. The Real and Actual Sacrifice of themselves. 3. The Free-will-offering of their Good. 4. The Peace-offering of their Praises.

2. The first as representing the Sacrifice offered on the Cross, is the ground of the three others, especially of the second: which must no more be separated from it, than Parts are from the Whole, or the Body from its Head. These two are so close coupled together, that St. *Augustin* * more than once, by the Body of Christ in the Holy Communion, understands Christ's mystical Bo-

* *Aug. apud Fulg. de Bapt. Æthiop. c. ult.*

dy, which is the Church. And St. Cyprian * says expressly, That Christ and his People are contained and united together in the Holy Cup (that being represented by the Wine, this represented by the Water;) so that Christ is not there without his People, nor the People without their Savior.

3. The third and fourth, which are the Sacrifices of our Goods and of our Praises, are appendages following after the second, that is, the Sacrifice of our own selves, by as natural a consequence, as the fruits and leaves follow the Tree, and as what we *have*, or what we *can*, must needs come after what we *are*. All the World know how that blemish'd and lame Sacrifices were abominable under the Law: and certainly, Bodies without Heads, Souls without their Faculties, and Persons without their proper Duties, are not better under the Gospel. Such mutilated Sacrifices cannot suit with that of Christ, which was perfectly whole and entire. Therefore as when we once offer our selves to God, our Souls and Bodies, become attending Sacrifices on the Sacrifice of Jesus Christ; so must by the same equity, all our Goods and Services, by way of recon-

* St. Cypr. l. 2. Ep. 3.

ary Oblations attend the Sacrifice of our Persons. And as the *Lamb*, in the daily Sacrifice, was never offered without its *Meat Oblation*, nor this meat Oblation without its Incense, its Wine, its Oil: So the Eternal Son and Lamb of God, who was pleased to offer himself for me, must neither be offered without me; nor whensoever I offer up my self, both by him and with him, must I appear as a dry and unsavory Meat-offering, without juice, without sweet smell, without all the Holy Dispositions of readiness and joy to obey and please my God in all good Works, whereof the Incense, the Wine, and the Oil, were under the Law Sacred Emblems. In a word, whensoever we offer our selves, we offer by the self same Act, all that we have, all that we can: and so consequently we do engage for all, that it shall be dedicated to the glory of God, and that it shall be surrendered into his hands, employed to such uses, upon such occasions and times, as he will be pleased to appoint.

4. Hear then, *my son*, (as saies the Wise Man) *look to thy feet, when thou entrest into the House of God, lest thou offer the Sacrifice of Fools*, Eccles. 5. 6. It is the Sacrifice, as well as the part of a Fool, to offer the Person without the

Goods

Goods that attend it, as it were the Bones without the Sinews, and the Flesh that cover them. It is the same Act of an Impious Wretch to mangle, and to mutilate, either the Holy Sacrifice which Jesus hath made to his Father, or the Holy Sacrament which he hath ordained to his Church, or that Holy Oblation; which after his Sacrifice, and at his Sacrament, he is pleased to require of us. And after we have presented it, it is an Act, not only of great Impiety, but of as great a Sacrilege, as was that of *Ananias*, to withdraw without leave, any part of that whole which we have devoted to Gods Service.

5. It behoves not *Israel* alone to go forth out of *Egypt* with all their Children, and Cattle, and Goods, to offer them unto the Lord, that he may take either all, or such a part, as he will be pleased to choose, *Exod.* 10. 25, 26. All the Gentiles were likewise to go and give themselves up to Gods Service, with their Gold, their Silver, their Dromedaries, and their Chariots laden with their chiefest substance: The Egyptians with all their Wealth: *Tyre* and *Sidon* with their Merchandise, *Esay* 23. 18. and 60. 6, 7, 9. The Wise Men with their Frankincense, their Myrrh and their Gold: and so every sinner at his
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Conversion to God, was to consecrate all to Jesus Christ, and to the service of his Church. From that very moment, that by any real Act of Conversion, of Faith, of Repentance, or of Vow, we have given up our selves to Christ, who hath likewise given himself for us; as by vertue of this mutual Communion, all what he possesses becomes ours, namely his Grace, his Immortality, his Glory; and so he bestowes it upon us, according to the times and degrees which he sees best for our Salvation: by the same consequence, all whatsoever we have doth become his, so that he may take it after in what proportion and season soever he shall see best for his *Glory*. The two Asses which he sent for by his Disciples, that he might ride on them to *Jerusalem*, and the Chamber which he commanded to be ready, that he might eat the Passover in it, were not so absolutely his, as are our Lives, our Goods, &c. whensoever *the Lord hath need of them*, Matth. 21. 2, 3. Luke 22. 11. Those things were his only by the Right of Propriety, which, as to a Sovereign Lord and God, is naturally reserved upon any thing which he creates or saves; but these are his besides, because we with our selves have given them. When he
calls

calls for the former, to deny them were injustice; but to deny these latter, were a visible Sacrilege: all what we are, what we can do, and what we can give, even to the least Vessel in our Houses, being involved and made Holy in this one Consecration. *In that day shall there be upon the very Bridles of the Horses holiness unto the Lord: and every pot in Jerusalem and Juda, shall be holy unto the Lord, Zechar. 14. 20, 21.*

6. This Consecration whereby the Worshipper offers and resigns up all himself, and all his Concernments to God; if it be well don and duly performed, is, first, as to our Souls and Bodies, a Christian *Apotheosis*, if I may use this Word, which both makes them capable of the Sacrifice and Grace of Christ, and raises and prefers them to the very nature, that is, the condition of Holiness and Immortality of God. Secondly, as to the Consecrated things; it is a miraculous Priviledg, which in the end infinitely multiplies every thing, which is thus parted with; it blesses the use of it, altho it be but presented, as long as we can enjoy it; and finally, exchanges it, when we can enjoy it no more, for such advantagious returns, as may be conceived to be, not such as when Water was turned into Wine, or dirt into

into Gold, but such, as if we conceive, a glass of Water, turned into streams of Everlasting Comforts, the dust of Israel into so many Stars of Heaven, small Cottages of Clay into Royal Palaces; and vain declining shadows into real and Eternal possessions: *Thou hast bin faithful in a few things, I will make thee Ruler over many things, &c.* Matth. 25, 21. But if the Law of these Consecrations be not well performed; if *Levi* come to serve *Ashtaroth*, after he hath dedicated himself to God; and if the Offerings of the People be employed to profane uses after they have toucht Gods Altar; then there are as many and as heavy Curses to be lookt for, as on the other side upon a better use, there are many and great Blessings to be expected. So that upon all Considerations, both of Prudence and of Duty; first, we must give up all to God: next, after we have given, we must fly all, not only as two most odious sins, but also as two most terrible mischiefs, the *Sacrilege* in withdrawing at any time when God demands it, what hath been thus consecrated to him: and the *Profaneness* in mispending upon superfluous or worse uses, what of it he is pleased to allow to our proper necessities, and other lawful Conveniencies.

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7. Now tho Christ our blessed Savior, by that everlasting and ever same Sacrifice of himself, offer himself virtually upon all occasions: and we on our side, also offer our selves, and what is ours, with him several other ways, besides that of the Holy Communion: as at our Conversion, and first Act of Faith in him, Christ (saies St. *Austin*,) *a* is sacrificed for the salvation of every sinner, at the very moment he repents and believes him to have bin Sacrificed; and at our Baptism, For every one offers the Sacrifice of the Passion of the Lord, at that time, that he is consecrated by the Faith of this Passion, and baptised a Christian, saith the same Father; *b* and the Baptism of Christ is the blood of Christ, saith another. *c* Nevertheless, because Christ offers himself for us at the Holy Communion in a more solemn and public Sacramental way; (thence it comes, That the Memorial of the Sacrifice of Christ thereby celebrated, takes commonly the Name of the Sacrifice it self, as Saint *Austin* *d* explains it often) we are then obliged in a more special manner, to renew all our Sacrifices, all the Vows of our Baptism, all the first-fruits of our Conversion, and

a *Aur. Evang. Quest. l. 2. q. 33.* *b* *August. Expos. inchoat. ad Rom.* *c* *Chrys. Hom. 16. Hebr.* *d* *Aug. de Civ. 6. 5. 11. Ep. 13. ad Bonif. De Consecr. Dig. 2. hoc est.*

all the particular Promises which it may be we have made, either at our repenting of some sin, or at our deliverance from some eminent danger; or at the recovery out of some grievous sickness; or at the receiving of some other signal Mercy, whether for our selves, or for our friends, *I will go into thy House with Burnt-offerings, I will pay thee my Vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble,* Psal. 67. 13, 14. Then and there at the Altar of God, must we both discharge all the Vows, which for some hindrance or other we had not yet the Convenience to fulfil; and set afresh from *Communion to Communion*, as they did the *Shew-loaves from Sabbath to Sabbath*, all those other Performances, which by their Nature, and our Duty, can never be fulfilled, but with the very end of our daies.

8. So shall the New *Israel* tread on the pious steps of the Old, who ever from time to time reiterated, either in *Mispah*, or in *Gilgal*, &c. that Covenant which the Lord had made with him in *Sinai*. It is true, the Lord did not then again repeat the Thunder, that once made the Mountains tremble; as in our Churches he doth not reiterate that very Passion, that made the Powers of Heaven

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Heaven mourn and shake: Nevertheless, as *Joshuah, Asa, Josias, Jehojadah,* and other such Holy Men, could from their Master assure the People, That the Covenant which they did renew; for example, in *Sechem*, *Jos. 24. 25.* 2 Chr. 15. 12. and 23. 16. was not less powerful, either to bless the Observers, or to destroy the Offenders thereof, then it was when *Moses*, and the Holy Angels publish'd it at the first upon *Sinai*: So now the Ministers of our Lord Jesus Christ, having in their hands the Sacraments of the Gospel (true Seals and Tables of the new Law) may both produce and give them out as Evidences, That the Sacrifice of their Master is not less able to save Mens Souls, when it is offered to Men, and Sacramentally offered again to God, at the Holy Communion, then when it was newly offered upon the Cross. And this is the reason, wherefore all Faithful Christians ought then as effectually to reinforce all their Oblations, their Vows, their Contritions, and their Protestations, *Men and Brethren what shall we do? And God forbid that I should ever glory but in the Cross of my Savior;* as the Israelites did, by protesting upon the like occasions, *We will obey the Lord our God and the Lord is the God, the Lord is the God,*
 1 King.

1 King 18. 39. both Israelites and Christians seconding their protestation of Obedience, and their prostrations of Body, and resignations of their minds, with secondary Sacrifices: those of *Bulls and Rams*; these of *Alms and Pious works*.

9. By this it is easie to see, that our Holy Eucharistical Communion is much correspondent to those Feasts, that did call the People of Israel together, first to appear and prostrate themselves before the Lord with Sacrifices for their sin: and then to lay upon the Altar that other kind of Sacrifices which they used to call * *Peace-offerings*, and which were ordained to express both their Thankfulness to God, and their Charity to Men. And in this friendly concurrence both of Mysteries, and of Holy Duties that attend them, all respects duly observed, *Moses* may still with the same power command both new and old Israel, *Thou shalt keep the Feast unto the Lord thy God, with a Tribute of a Free-will-offering of thine hand which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoyce before the Lord thy God, thou, and thy son, and thy daughter, the*

+ שְׁלָמִים *Peace-offerings, eipwngi iuxta eipwngi.*

Levite,

Levite, the Stranger, the Fatherless and the Widow. And you shall not appear before the Lord empty. Every man shall give according to the blessing of the Lord thy God which he hath given thee, Deut. 16. 10, 11.

19. The first Christians ever took it, and constantly practised it so. For where-soever they met at their Devotions, where-of the Holy Communion was the most ordinary and the most essential part, they did make the use of all their Goods to be common among themselves: and the distribution of this Blessed Sacrament was so constantly attended by the distribution of their Offerings, that it is somewhat hard to discern which of the two the Apostolical History intends to signify by the *breaking of Bread*, so often mentioned in the *Acts*. Some pious and learned Men have thought, that this largeness and frequency of Offerings; which in the Primitive Times was all the stock they had for Pious Uses, made that Article which immediatly follows that of the Church, that is, *the Communion, or Communication of the Saints*. But however, tho this were not the *Article of Faith* there meant, yet it was an Act of Piety so frequent, and so essential in those daies, that Saint *Luke* would place it amongst those other Sacred Functions, that comprehend the whole duty

ty and service of the Church. *They continued stedfastly in the Doctrine of the Apostles, and in the Communion, and in breaking of Bread, and in Prayer, Acts 2. 24.* Thus were the Primitive Christians literally and punctually such as holy David had prophesied they should be; a People that would come and offer themselves, with their *free-will-offerings* to Christ, in the Day of his Power; and of that glorious effusion of Graces, that like to a Celestial dew, would appear wonderful by a thick and sudden producing of subjects and souldiers ready armed for his service, *Psal. 110.*

II. For this purpose it was, that the Bishops had in their Churches two Tables. One of them was *ἡ τοῦ ἱεροῦ*, i. e. within that space where the Ministers did officiate at the Altar, and where were Curtins purposely shut to keep non-Communicants from the sight of, and access to the Holy Mysteries. The other was, where the People could freely come to offer their Gifts, part whereof afterwards was brought by the Deacons to the Communion Table. Hither were brought the *Free-will-offerings* of the People, Bread, Wine, Oil, Wool, sometimes Cloth, Silver, and any thing else that might be useful to the Church, (till by express

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Canons of the Church ; * those Oblations in kind were limited to such things only as could be employed about the Sacraments and Service of the Church) and all this was offered up to God by all Christians, by way of a daily *Sacrifice*. And when the Christians had offered up to God their Goods, the Priest who did receive them, did solemnly pray to God, that he would be pleased *to look on their Oblations, as he did once on them of Abel, of Noah, and of Abraham*. Out of these Oblations, the Elements of the holy Communion were taken forth and presented at the other Table, where they were blest by the Bishop or Priest, and distributed by him to the People as from God, to assure them he had accepted of both their Persons and Offerings, and that instead of the Bread and Wine, which they had offered upon his Altar, as either the *first-fruits*, or the *Representatives* of all their Goods, he was pleased to return to them not simple Bread, and simple Wine, but such blessed Bread and Wine, as were both the sacred Mysteries of the Body and Blood of his Son, and an infallible surety of all Things depending thereon. This is the reason, why, because primitive Christians never received those holy Mysteries, but after they had made their Offerings ;

* *Can. 37. Afric.*

and

and because those very Myſteries which they received were commonly taken, as to the matter, from that Bread and Wine, which they had before *Offered*: The Holy Fathers, (for instance *S. Ireneus*) * who then had no occasion to be so exact, or cautious as to distinguish precisely the nature of two Sacred Offices, which went constantly together, do not scruple to speak of the Blessed Communion, promiscuously as Sacrament or Sacrifice.

12. Now to bring all this more home; The Law of Ancient *Israel*, the practise of the Primitive Church, and the very Equity of the thing it self, do sufficiently testifie, that we ought not in these, more then in the former Ages, to appear before the Lord with emty hands: that it was not more fit for Worshippers now then it was then, to present their persons without their Goods; as it were, Trees without their Sap and Fruit: and that these same Nations, which in the prediction of *Eſay*, were at their first coming to bring and consecrate both themselves and their Gold unto the Lord, must not be now less liberal, when by their Sacrifice, they appear to renew the Vows of their former Consecration; as surely God is not, up-

* *Iren. l. 4. c. 30. 34. Et alibi passim.*

on the same occasions less merciful, when by his Holy Sacrament he renews unto them the Covenant of his saving Grace. Therefore he that comes rich, is bound to appear before his Savior, with his hands full of such Free-will-offerings, as he may take out of his abundance, as did in Israel the Husbandman out of a plentiful Harvest, when the Lord had blessed his Field. He that is less able, must offer out of what he can either get by his labor, or spare by his Parcimony: as the poor widow did, when she offered her Mite. In a word, every one, whether he be rich or poor, is to lay down at the Offerings of God, according as the same God hath either blessed or spared him, 1 Cor. 16. 2.

13. The quantity of these Oblations, whether extraordinary, as upon a Communion Day, or more ordinary, as upon other daily occasions, is wholly left to the discretion of the Christian Worshipper. And whereas God by his Law, did deal with the Israelites, as Fathers do with Children in an age unfit to guide it self, prescribing to them the measure, the time, and the manner of every thing, which they were either to do, or to give; our Savior hath by the Gospel freed all Christians from this punctual *Pedagogy*, leaving them, as

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Men able to give an account of themselves, both to their own Judgment, and to the direction of his Spirit. But if this different way of the Gospel discharges Christians now adaies from the subjection of doing punctually and literally every thing, which the ancient *Israel* were to observe; it certainly obliges them to do more as to the matter, and to do it in a better manner. And God forbid that this honor and liberty, which he vouchsafes us above what he did to the Jews, should be taken by us, either as a permission, or as an occasion of being worse. Therefore God in former times did give special Laws to his People for every thing they were to do, in point either of Piety or Charity. For example, they were to give the tenth part of whatsoever they could gather out of their Fields, their Trees and their Flocks, besides another Tenth part every third Year, that is, a Thirtieth part every Year: and what ever could grow of it self, during the vacancy of every seventh Year: They were bound moreover to many other charitable ways of helping the Poor, as to lend them Mony without taking either Use or Pawn: and to leave in their Fields and Vineyards so much of their Corn and Fruits behind, as could recompence,

compence the labor and diligence of many honest Neighbors, who, at the end of the Year, had no other Harvest then this Gleaning. And altho all this was Charity, yet it was among the People of *Israel* called Justice, because it was commanded by Law, and that they were obliged to pay these Alms as strictly as any other Debt. Here then a down-right Christian will do well to take notice, of what all these Charges may come to, and what proportion they will bear with the Estate and Revenue God blesses him with, that so he may contribute towards Works of Piety and Charity, not only so much, but more; and if not in the very same, yet in as good a kind as the Jews did. So that he may go beyond them in Charity, whom the Gospel commands us to exceed in all other Virtues, as we exceed them in Blessings.

14. The time of these Oblations is not more limited then their measure. At first *St. Paul* had appointed the first Day of the Week, that is, the *Lords day*, for the gathering of those Charitable Assistances, and, as he calls them, *Acceptable Sacrifices*, 1 Cor. 16. 2. Philip. 4. 18. which were to be sent to the poor Brethren of *Jerusalem*: because even from that time, that Day was in a

more special manner consecrated to the solemn Ministry of Prayers, of Preaching, and of *Communion*. Now, tho the danger of Profaneness, which then was lessto be feared, hath in our daies made the use of this Sacrament much les common then that of *Preaching* and *Prayer*. Nevertheless, since by these two Holy Exercises, both God speaks to us, and we to him; this should be warning enough, not to presume to appear before him without a Gift. And that we may both bear up the more easily the expenses of this Weekly Sacrifice, and diffuse more universally the sweet favor thereof into all the parts of our Life; it would be a piece of Holy Prudence, to take care that every day should both bear some part of the burthen, and have some share of the Holiness. And that by a daily attending to this Service, the Rich be still industrious to defalk some larger portions of his abundance; the Poor to steel some thing out of his necessities: and the middle conditioned Man to spare what he can out of all his competence. But specially when the good Providence lets fall into our hand some considerable Advantages; then let him that will grow rich in God, look upon those temporal occasions, as a propitious time of Harvest, whereof he must

must be sure to reserve the First-fruits to God: and let him have a place in his House, like the Treasury in the Temple, where he may daily cast in his *Talent*, or his *Didrachm*, or his *Mite*, according as God daily blesses him: and whence he must be sure to take nothing, but for a special holy use, as if he did take it from Gods Altar.

15. It is true indeed, that not only this, but also any thing else that we have at home, is already consecrated, since God having given it to us, we have given it back again unto God. For whensoever we gave him up our own persons, all our goods were involved in this general Consecration, and thereby became *ipso facto*, holy Offerings unto the Lord. But as these holy Offerings under the Law were of two sorts, some which the Worshipper, and his Wife, and Children might eat; some of which it was not lawful for any to eat except the Priests only; my meaning is, that the truly pious Christian should gather day by day, and by little and little (both to make his Devotion less burthensom, and by a continual application to this work, to sanctifie the whole course of his life the better) a Magazine of holy things of this last kind, which may be only employed to God and his Churches service.

16. But at the same instant that the Christian Worshipper shall take the materials of his good Works, out of this store, he must have a great care to draw withal out of the good Treasure of his heart, the *Fire*, and the *Frankincense*, that is, the Zeal and the holy Thoughts that may improve, and raise good *moral Works*, to the being of *Religious Sacrifices*. And as without doubt, at first, he had a care not to lay aside these first Fruits in a corner of his house, either negligently or rudely, as some do throw their Alms into Beggars hands, or as *Judas* did his thirty Pieces into the Temple; so he must not forget himself so much, as to take them thence, and bestow them on the Body or Members of Christ, that is, the Church and his Neighbor, but with such pious Elevations and Applications of his mind, as may become both that Majesty which he adores, and the pious and holy Act that he intends. Let him do it, whether at his door, or in the way, or in the Temple, it matters not; for the hour is long since come, that Religious Acts, or Worshippings, are confined neither to this *Mountain*, nor to *Jerusalem*, Joh. 4. 21. wheresoever God gives thee the occasion and power to perform any holy Work, there he makes *holy Ground* for thee: only this work, to be holy, and becoming

becoming a Worshipper, must by all means be don in *Spirit and in Truth*. This *Spirit* will teach us, what Flesh and Blood cannot do, both to perceive, and consider, not an Angel only, as the Patriarchs often did; but Christ himself, in the condition of an afflicted Church, for example, or of an honest distressed friend; and then at such occasions to lay our liberalities, with that same mind and thought that a true Worshipper would lay his *Ob-lations* upon the Altar, where he knows that Christ will most effectually both find it, and accept of it. Once he received the Gold, the Myrrh, and the Frankincense, which the wise Men gave *Joseph*; He did also receive the Goods which *Susanna*, and other Religious Women did put in the hands of his Disciples; since that time, the Church, and all her distressed Members have been instated by Christ himself most expressly into the place of these happy Persons; and as if they had bin for this purpose created Christs solemn Officers and Angels, about the time that he was to suffer, and to leave his beloved Disciples, he promised them both to accept, and account as bestowed on himself these small Offerings, which for his sake we should deposite in their hands.

Matt. 15. 40. 45.

17. This same Spirit, and this Actual application, is the only means that we can have to raise up good moral Works, and to make them true *Heave-offerings*. Without this Elevation, what we give, may in it self be a good deed, to us a considerable expense, and to other men some benefit; but to God, it is no Sacrifice: or it is such a Sacrifice, as sends up no favor above: but either like the Oblation of *Cain*, falls all down to ashes and dust, or like the Alms of Pharisees, to such a paltry reward, as we get perhaps from men, *Gen. 10. Mat. 6.*

18. All these Considerations, and pious Intentions of the Soul, which to the *Worshipper* must be instead of the *Sacerdotal Utenfils*, and to the *Oblation*, instead of the Fire and Frankincense, are much revived and stirred up by the Circumstantial solemnity and Holiness of the blessed *Communion*. Look to the Adoration of the Ancient Israelites, *I was, &c. Deut. 26.*

*I dare appear before the Lord
with all my sins and my sorrows;
It is very just also, that I should
appear with these few Blessings,
which are mine; they are mine
by*

by thy favor, and having received them of thy hand, now do I offer them to thee. * *Forgive I beseech thee my sins, deliver me from my sorrows, and accept of this small Blessing. Accept of this my Sacrifice, as thou didst of that of Abel, of Abraham, and of Noah; or rather look in my behalf on that only true Sacrifice, whereof here is the Sacrament; the Sacrifice of the only unspotted Lamb: the Sacrifice of thine own Son, of thine only begotten Son, of thy Son proceeding from thee, to dy for me.* O let him again come from thee to me; let him come now as the only begotten of the Father, full of Grace and of Truth, to bless me. Amen, Amen.

* 1 Chron. 29. 14.

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